

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## "Charge That to My Account"

By the late H. A. Ironside, Litt.D.

Long Pastor of Moody Memorial Church, Chicago, Illinois

"If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides."—Philem. 17-19.

Someone has said that this Epistle to Philemon is the finest specimen of early private Christian correspondence extant. We should expect this, since it was given by divine inspiration. And yet it all has to do with a thieving runaway slave named Onesimus, who was about to return to his former master.

The history behind the letter, which is deduced from a careful study of the Epistle itself, seems to be this:

In the city of Colosse dwelt a wealthy Christian man by the name of Philemon, possibly the head of a large household, and like many in that day, he had a number of slaves or bondsmen. Christianity did not immediately overturn the evil custom of slavery, although eventually it was the means of practically driving it out of the whole civilized world. It began by regulating the relation of master and slave, thus bringing untold blessing to those in bondage.

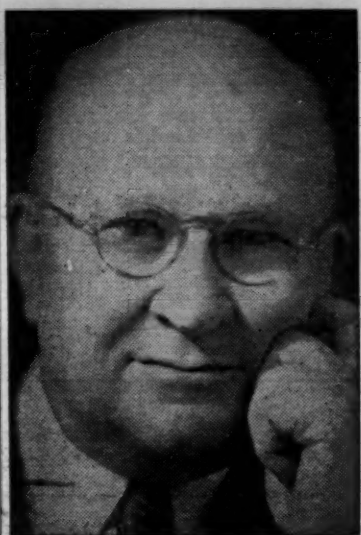
This man Philemon evidently was converted through the ministry of the Apostle Paul. Where they met, we are not told; certainly not in the city of Colosse, because in writing the letter to the Colossians, Paul makes it clear that he had never seen the faces of those who formed the Colossian church. You will recall that he labored at Ephesus for a long period. The fame of his preaching and teaching was spread abroad, and we read that "all in Asia heard the word." Among those who thus heard the Gospel message may have been this man Philemon of Colosse, and so he was brought to know Christ.

Some years had gone by, and this slave, Onesimus, had run away. Evidently before going, he had robbed his master. With his ill-gotten gains he had fled to Rome. How he reached there we do not know, but I have no doubt that upon his arrival he had his fling, and enjoyed to the full that which had belonged to his master. He did not take God into account, but nevertheless God's eye was upon him when he left his home, and it followed him along the journey from Colosse to Rome. When he reached that great metropolis, he was evidently brought into contact with the very man through whom his master, Philemon, had been converted. Possibly Onesimus was arrested because of some further rascality, and in that way came in contact with Paul in prison, or he may have visited him voluntarily. At any rate God, who knows just how to bring the needy sinner and the messenger of the cross together, saw to it that Onesimus and Paul met face to face.

### Sam Hadley Finds Jim

Some years ago there happened a wonderful illustration of this very thing: the divine ability to bring the needy sinner and the messenger of Christ together.

When Sam Hadley was in California (Continued on page 6)



Dr. H. A. Ironside

## Will the Church Escape The Great Tribulation?

### The Scriptures Plainly State the Church Will Be Saved From the Great Tribulation

(Third in a series on this momentous question.)

By Evangelist John Linton

328 Belle Isle View, Riverside, Windsor, Canada

In the previous article I quoted only a few of the many passages describing the awful period of tribulation with which this age will end, but enough to prove that it will be for earth's inhabitants a time of unimaginable horror. And that leads us to the heart of this discussion.

Where, I ask, in all the Bible is there one plain passage that tells us in clear, unmistakable language that the church will be in the Great Tribulation? Certainly if the church is in it, the Bible will plainly say so. Where is there one such passage? Even one? I can sincerely say I have searched the Scriptures from beginning to end and I have never found one. And I think I can say truthfully that in all the books I have read against pre-tribulation rapture, I have never seen quoted one clear, unequivocal Bible statement that told us in simple language that the church would be on earth during this awful period of divine judgment.

Does that sound too strong a statement to make? If so, I will ask our SWORD readers to consider the following meaningful fact: The ablest writer today of the post-tribulation view concludes his recent book with this honest admission, "With the exception of

What a stir there was in Capernaum that day, when Jesus returned from a preaching tour of Galilee, healing and working miracles. When it became known that Jesus was in the house, "straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them."

### I. The Background of a Great Revival

Here were thrilling elements of every great revival season. First, there were crowds. Always great crowds of people gather when there is a blessed, widespread, miracle-working moving of the Spirit of God in a revival. Crowds,

estimated at twenty thousand sometimes, heard John Wesley preach in the open air, and similar crowds heard Whitefield in England and in America. Moody's London campaign was carried on in great sheet iron tabernacles, seating about eleven thousand. And sometimes the building would be filled twice in the same evening, with different crowds, and overflows were common! The giant tabernacle meetings of Billy Sunday were another illustration of revival crowds.

That is the way it was in Bible times. All Israel was gathered to Mount Carmel when Elijah prayed and God gave fire from Heaven. When John the Baptist preached repentance by the River Jordan, "then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6).

We do not know how many people there were at Pentecost who heard Peter and others preach, but some three thousand were saved and baptized (Acts 2:41). Thus the gospel of Luke says, "As he was teaching, that there were Pharisees and doctors of the law sitting by, which were come

out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them" (Luke 5:17), and the same passage in Luke, Luke 5:19, says they could not bring in the paralytic man "because of the multitude." Crowds go with revivals.

It is true that counting numbers may be offensive, or boastful, or it may be exaggeration, but great crowds gathering to hear the Word of God are a joy unspeakable to every true preacher of God. The Bible is never sensitive about the telling of crowds. And where the power of God is manifested, and where Christian people join with the preacher in doing their part, God gives great crowds in revival seasons.

It is sinful and wicked for the churches to be content that theaters, ball parks, football stadiums, and race tracks should have the big crowds and pattering preachers drone their platitudes to indifferent handfuls of people. If crowds will not come to the churches, then let us go where the crowds are, as did Wesley, Whitefield and Moody. May God give us the compassionate heart

(Continued on page 5)

## 87-Year-Old Man Saved

by Evangelist Walt Handford, Assistant Editor

What a blessing it is to hear from folks saved through THE SWORD OF THE LORD! Last year 309 people took the time to write and tell us that they had been saved through reading our literature.

Just this week a thrilling letter came from an 87-year-old man in Baton Rouge, Louisiana. He told how he read Dr. Jim Mercer's message, "What 'Born Again' Means" in the February 24 issue of THE SWORD OF THE LORD and had given his heart to the Lord as a result. Isn't that thrilling—87 years without Christ and then saved by one sermon which made the way of salvation crystal clear!

Dr. J. Wilbur Chapman did some research on what a person's chances were to be saved at different ages. According to his statistics a person has only one chance in 1,000 to be saved after 25, one chance in 50,000 to be saved after 35, etc. If the figures are accurate, and I suppose they are, this 87-year-old man had only one chance in over a million to be saved at his age. Think of it, only one chance in a million! The letter from this old man was actually only one out of 16 such letters in the same bunch of mail. We receive almost daily blessed stories of conversions.

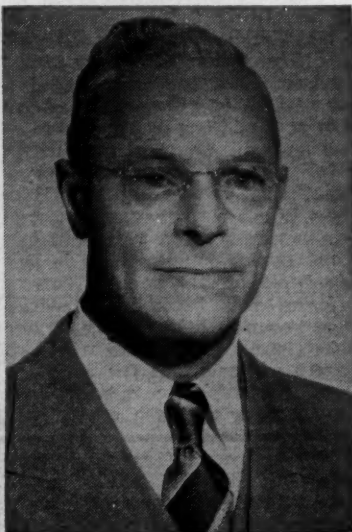
### Folks Leave Modernistic Churches

THE SWORD is also doing a tremendous job in opening folks' eyes to the danger of dead modernistic churches. Only this week I heard the interesting story of a young couple led out of a modernistic church by reading THE SWORD. A friend had sent the paper to this young couple two years ago. They had read it some, got interested in the Bible Crossword Puzzles and sent in their own renewal at the end of the first year.

They grew more and more uncomfortable in their modernistic church as they read THE SWORD. Finally Dr. Rice's article on "The Sin of Formalism" brought them to a decision to leave their church and attend a strong, fundamental church in their community. At the invitation in the third service they attended in this fundamental church, the man publicly came forward to get right with the Lord and to make a new start in serving Him.

At the service that night the friends who had originally sent THE SWORD were in this young couple's home for a light snack. When the wife simply began to

(Continued on page 12)



Dr. John Linton





This is Wednesday, March 8. Yesterday afternoon I came back from nine days in Denver and one in Iowa.

After preaching Monday afternoon and Monday night at the First Baptist Church of Edgemont, Colorado, a suburb of Denver, I lay down in the pastor's home and rested until 1:00 in the morning. Then I got up and he drove me across Denver to the airport and I caught a plane at 2:30 in the morning. I changed planes at Omaha, waiting in the airport two hours, and eating breakfast there, then caught a plane to Des Moines. Arriving at Des Moines about 9:00, I was met by Pastor Carlos Demarest of Centerville, Iowa, who drove me there, to Grace Baptist Tabernacle. I preached at 11:00, had luncheon prepared by ladies of the church, along with other preachers. Then for an hour I met with a dozen preachers, planning about two county-wide campaigns in that part of Iowa. At 1:30 I spoke for thirty minutes on "The Sin of Prayerlessness" to a good crowd. Then we drove back ninety miles to Des Moines where I caught a plane at 4:00 for Chicago.

At Chicago Mrs. Rice and my secretary met me, and I was home for supper, and then rushed from the table to a double-header evening service where I heard two good men at Calvary Baptist Church.

This morning I am in my office. And I have been at home only thirteen days this year, so it is good to be in the office and back in the work trying to catch up.

### A Blessed Nine Days in Denver Area

I am grateful to a number of the brethren who encouraged me to come to Denver for a series of services. These services were blessed of God with people saved almost daily, with twelve or fifteen backsliders returning to the Lord, and with a good many Christians pledging themselves to win souls.

Sunday morning, February 26, I was with Brother Tom Moore at the Lakewood Tabernacle, with one profession of faith.

Sunday afternoon and Sunday night, I was with Brother Paul E. Seanor with fine crowds at the Adams City Baptist Church. There were three professions of faith.

Monday night and Tuesday I was with Pastor Ed Nelson at the

South Sheridan Baptist Church, two professions of faith and several rededications.

Wednesday night I was with Brother Jim Warnock at the First Baptist Church, Arvada.

Thursday night I was with College View Community Church, Rev. Norman Mayfield, pastor. There were two professions of faith.

Friday night I was with Rev. Aubrey Nelson, pastor, First Baptist Church, Westminster, one profession of faith and I think a Catholic woman was saved after the service.

Sunday morning I preached at the large Beth Eden Baptist Church, first to a class of eighty-five men, and then at the morning service. There were two professions of faith.

Monday afternoon I preached to an assembly of preachers gathered for a Colorado Fellowship of Bible Baptist, at First Baptist Church, Edgemont, and then that night I spoke to a house full of people with some five rededications and a good many pledging themselves to win souls. Rev. Robert Burkholder is pastor.

A number of other pastors and churches asked me for dates in that area when I could come again, and I probably should return every year.

### Two County-Wide Revivals Pending

I took an extra day and stopped by Centerville, Iowa, en route home from Denver, on the urgent invitation of a group of pastors of the area. A dozen pastors were met to talk with me about a proposed county-wide revival effort at Centerville. However, the pastors were present from a wide area, and they were not content to plan for only one campaign at Centerville. Would I agree to two campaigns of two weeks each—Centerville and at Corydon? I agreed to save the month of June for them, except for one day which is reserved for Dr. Tom Malone and the Commencement at Midwestern Baptist Seminary.

Committees are being formed. They think they can rent high school auditoriums in the two county centers. Then the pastors will take the matter to their churches for final plans. We hope to have a dozen pastors and churches backing each of the campaigns. And we agreed that all the pastors and churches who are out-and-out for Christ and the Bible, those who want plain preaching against sin and fervent and urgent effort to win souls, should be invited to join in the effort. It was clearly understood that no man who disbelieves the authority of the Bible, the deity, virgin birth, blood atonement, and bodily resurrection of Christ would be invited to be an official or committeeman in the campaign.

I am filling my schedule too full for comfort, but I rejoice in the sweet sense of God's favor, and so many unusual answers to pray-



By  
Evangelist Robert L. Sumner  
Contributing Editor

### Strange Evangelist

Rev. Lester Kinsolving, rector of the Episcopal Church of Our Saviour in Pasco, Washington, and son of the Episcopal bishop of Arizona, recently held a "three-day evangelistic stand" at the St. Martin Episcopal Church in Detroit.

One thing making this evangelist different was his vociferous disbelief in an eternal Hell.

He bluntly charged, "Hell makes God a hypocrite, a sadist, and unjust. It makes God a hypocrite, for He tells us to forgive our worst enemies, and then He comes out and damns His own enemies."

Kinsolving went on to say, "Take a good candidate for the red-hot coals—Joe Stalin, for instance. Stalin is in Heaven, IF St. Peter is in Heaven."

Yes, strange evangelist indeed!

As a matter of fact, this evangelist is so exceedingly wise that his intellect is superior to Jesus Christ, he seems to think. It was the Saviour who said, "And these shall go away into everlasting punishment . . ." (Matt. 25:46). And it is in the Revelation of our Lord Jesus Christ that we read about the lost: "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night . . ." (Rev. 14:11). Whom will you believe? The Lord Jesus Christ or Evangelist Kinsolving?

As for me and my house, we will believe the Lord!

### The Boy Nobody Wanted

A heart-breaking news item with a Williamson, West Virginia, dateline appeared in the daily press recently. It told of a boy who broke into a store, stealing several radios "so someone would take me into their home." It seems that the 14-year-old boy, who had previously been in the Pruntytown Industrial School for Boys, interrupted the court proceedings and produced a letter from his father saying that he did not want his son. The lad said that the mother had told him the same, and he tearfully pleaded, "Can you find me a home?" It was then that the local police chief, Rossy Bucci, a bachelor, volunteered to take him home with him.

It is an awful experience to feel unloved and unwanted. The

er and evidences of power. Will you pray for these area-wide campaigns which should each win hundreds of souls?

### Pastors: Here Is the Way to Get These Books Free

Elsewhere in this SWORD OF THE LORD vice-president and evangelist Walt Handford tells of our remarkable subscription offer. We are really proud to have arranged for a big edition of Dr. George W. Truett's book, *A Quest for Souls*, twenty-four revival sermons as preached in a united campaign in Fort Worth, Texas, in 1917, to give free with subscriptions. It has cost us thousands of dollars, but we want this generation to have this soul-winning book, the most heart-warming and blessed of revival sermons Dr. Truett ever preached. Not only Southern Baptists, but Bible believers and soul winners everywhere will delight in these twenty-four sermons in this big book of 379 pages. We are offering this book in a special paper-bound edition, free with one subscription for \$3.00, or with two yearly subscriptions for \$5.00, or with three yearly subscriptions for \$7.00, or with ten yearly subscriptions for \$20.

However, we believe many pastors could help their churches and help us and help themselves very happily by a plan we suggest.

Since you may have this big

(Continued on page 7)

psalmist testified the same on one occasion, saying, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4). It is a deep human instinct to want to be loved. Yet how few know of the tremendous love that God has for each individual. Romans 5:8 is just a primer for this truth when it says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Someone does care! Someone is interested in you and loves you with a deep, earnest, abiding love. That One is the "friend that sticketh closer than a brother" (Prov. 18:24), the Lord Jesus Christ. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

### Another Harry Truman?

It is beginning to appear that we have another HST in the White House in the person of JFK. Look magazine recently ran an article, "What You Don't Know About Kennedy," which they described as the "human side" of the President.

The article, which obviously was intended to flatter Mr. Kennedy, listed such virtues as "he bears grudges" and "he cusses freely." Regarding the latter, the article said: "Kennedy uses profanity with the unconcern of a sailor . . . a cussword doesn't imply implacable opposition, but merely some interest. His profanity is routine, without embellishments."

It might be well for Presidents to realize that God is no respecter of persons and that His warning in Exodus 20:7, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain," applies to them just as surely as it does the man in the street.

"NINETY-NINE PER CENT



A Column for Wives and Mothers  
By Jessie Rice Sandberg

### Parking Meter Miracles

One of the great blessings of growing up in a preacher's family is that there are so many opportunities for contact with greatly used men of God. Some are known for their powerful preaching, some for their heart-stirring song. Some men are known for their ability to move Heaven and earth by prayer. "Pappy" Reveal, founder of Evansville Rescue Mission, was just such a man.

I will never forget how startled I was the first time I heard Dr. Reveal pray. His prayer had no formal beginning or end. At one moment he might be talking to those around him, then the next moment he was including the Lord in the conversation! In the course of his ministry he asked for—and received—many thousands of dollars for the work of the mission, the radio and the camp. At the same time, he consulted the Lord about the simplest matters, as a personal friend would consult a personal friend.

One winter time, I remember, as we were getting ready to go from home to the mission for a service, he tapped his knee (he was a cripple for many years) and said, "Now, Lord, you know how tricky this bum leg of mine is and you know how icy the streets are; you just put your angels up there on the fenders to keep this car on the road!" Then he confidently started the car and we safely arrived at the mission.

Do you pray about everything? In our family a "parking meter miracle" is an answered prayer regarding some little seemingly insignificant matter of everyday life. It might be a lost umbrella

OF THE FAILURES COME FROM PEOPLE WHO HAVE THE HABIT OF MAKING EXCUSES!"

### All Is Not Gold That Glitters!

Aaron L. Wilson, a Kansas City man, had an opportunity the other day to purchase a suit coat, a sport shirt, a sweater, some tweed trousers and some work pants—all in good condition—for the bargain price of just one dollar! In addition, the enthusiastic would-be salesman, a fellow by the name of Tony Anderson, assured him that the garments would be a perfect fit. They were, too!

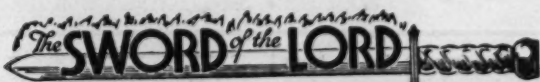
However, when Wilson took a closer look at the proffered merchandise, he immediately reached for a phone and called the police. It seems that the clothing was his own—stolen out of his automobile by Anderson while it had been parked in front of a house from which Wilson was moving. He rightly and wisely decided that buying his own clothing, no matter the price, would not be much of a bargain.

Sin is the same type of a salesman! Many things in the merchandise mart of the world are seeming bargains, but a closer examination will show that the buyer is about to be "taken" if he goes through with the deal. How many myriads have sadly learned this truth and have been forced to confess, in the words of Romans 7:11, that "sin, taking occasion by the commandment, deceived me, and by it slew me."

Remember that the Devil always plays the game of sin with the philosophy, "Heads I win, tails you lose!" In other words, you can't win!

Pray for Evangelist Sumner's meetings:

March 27-April 2:  
Grace Baptist Church  
6th Avenue & Lind Street  
Mankato, Minnesota  
April 4-16:  
Grace Baptist Church  
10th & Arbor Streets  
Omaha, Nebraska



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# MAN SENT FROM GOD

## A Biography of Dr. John R. Rice

By Evangelist Robert L. Sumner, Contributing Editor

Chapter 13

### The Twentieth Century's Mightiest Pen

"And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh."—Ecclesiastes 12:12.

In scattering divine literature, we liberate thistledown laden with precious seed, which, blown by the wind through the Spirit, floats over the world. The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper, and it works long after we are dead. The printed page is a visitor which gets inside the home and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said and never answers back; and it is bait left permanently in the pool.

The printed page is deathless; you can destroy one, but the printers can produce millions more; as often as it is martyred, it is raised again; the ripple started by a given tract and widened down the centuries until it reaches the Great White Throne.—THE INDIAN CHRISTIAN

It is only after careful research and earnest inquiry that I title this chapter, "The Twentieth Century's Mightiest Pen." At this writing, Dr. Rice has a total of eighty-seven different titles in print with a combined circulation of nearly twenty million copies, twenty-seven of which are big, clothbound volumes. He has written a few other booklets, plus one volume of sermons, now no longer in print.

Before making the claim that Dr. Rice is the leading author of the twentieth century, I wrote to such prominent publishing houses as Moody Press, Broadman Press, Fleming H. Revell Company, Zondervan Publishing House, the Baker Book House and others, asking them to give me the combined circulation of their leading authors. Those mentioned by name very graciously replied, giving accurate statistics as far as possible. Some few others did not reply. However, of those replying, none had an author whose writings had reached a combined circulation anywhere at all comparable to Dr. Rice.

As an illustration of how his writings compare with other popular authors, permit me to quote from Dr. E. Schuyler English's excellent biography of Dr. H. A. Ironside. Dr. Ironside's writings were voluminous and, I suppose, blessed the hearts of hundreds of thousands just as they have my own. Again and again I have been thrilled with the richness and sweetness of the gems of grace his pen has produced. In my own mind I thought him to be perhaps the leading writer of our age. Yet when I checked in the book, *Ordained of the Lord*, I read:

The sale of Ironside's books has been remarkable. About one quarter of a million copies of his expository writings have been distributed, and more than one hundred fifty thousand volumes on miscellaneous subjects. Of the smaller works, the sales of booklets and pamphlets approach three hundred fifty thousand, and one hundred fifty thousand of his various tracts have been sent forth. . . . Sales number more than nine hundred thousand, and this does not take into consideration foreign publications, as by Pickering and Inglis, Ltd., London and Glasgow.\*

\*Published by Zondervan; permission to quote obtained.

Just as with the work he has done as editor of THE SWORD OF THE LORD—for which he has never received a penny in salary—so Dr. Rice's writings have been a labor of love for his Lord and one hundred per cent of all the royalties and profits have gone directly into the Lord's work. Not only so, but he has contributed many thousands of dollars of his own money to help get out this literature.

By way of example, during World War II his booklets were very popular with the servicemen and -women. Chaplains in both European and Pacific theaters wrote asking for thousands of dollars worth of them free. No honest request was refused. Just one of those many requests came from the Chaplain General of the American forces in Europe, after the surrender, requesting over \$5,000 worth of booklets. The request far exceeded available money so he and Mrs. Rice prayerfully sought the will of God. Finally, agreeing together that they had the mind of the Lord, they mortgaged their home in Wheaton for \$6,000 and put the money into free literature. Then, month by month as the payments were due, they paid the money out of their own pocket until years later the mortgage had been liquidated.

Commenting about it in his book, *All about Christian Giving*, he said:

But hundreds of men in our armed services wrote to say how they found Christ as Saviour through these booklets. A chaplain on one transport, the *Marine Devil*, told how more than one hundred boys found Christ on the crowded ship in one crossing. Later word came that missionaries DeShazer and Glenn Wagner had won to Christ the Japanese Naval Commander who had led the attack of three hundred and sixty planes on the American fleet at Pearl Harbor, December 7, 1941. They went over my little booklet, *What Must I Do to Be Saved?* with him. Then this man took that message in the little booklet we have spread by the millions and gave it on his lecture tour to one group of eleven hundred men!

I have sweet assurance that in the long, beautiful eternity of blessing in Heaven I will have sweet fellowship with many souls who were kept out of Hell because of money that we gave to get out the Gospel, which resulted, from the human viewpoint, in their coming to Christ for salvation.

Several years ago Dr. Rice told me he learned early in his ministry the secret of getting through giving. As Proverbs 11:24, 25 says: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." So he discovered that the more he gave his literature away, the more God blessed the sale of them to others.

He told me how, when his sixty-four page booklet, *Bible Facts About Heaven*, first came from the press, he was speaking over WMBI, the Moody Bible Institute station in Chicago. Feeling

From the desk of  
Viola Walden

## "Comfort Ye, Comfort Ye My People, Saith Your God"—Isa. 40:1

Yes, Christians are commended to bring comfort to God's people. The writer of Hebrews tells Christians, "Wherefore lift up the hands which hang down, and the feeble knees" (Heb. 12:12). Paul tells us that God comforts us, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4).

God has troubled saints who need your comfort. There are discouraged workers who need their feeble hands strengthened and their feeble knees supported. All about you are Christians who need to be told again that God loves them, that God will provide for their needs, that God will never forsake them.

Through the years God has often led Dr. Rice to preach sermons of comfort both in his own pastorates and in special services to Christians in revivals. He has seen people throw away their financial worries and have perfect assurance of God's daily care, when he preached on Philippians 4:5-7 or on the words of Jesus in Matthew 5. He has preached to the bereaved at funerals, and many have said that their whole outlook on life was changed to get a glimpse of Heaven and the loving care of God for those who sorrow. Dr. Rice has preached on "Power to the Faint," and discouraged preachers, tired mothers, wearied business men have found the perfect source of strength for all the harried and burdened Christians in the world.

So Dr. Rice felt led of God to prepare a book particularly for the purpose of comforting and cheering up Christians.

The book is *God's Cure for Anxious Care*, with nine chapters. The first six chapters are particularly for comfort. They are:

1. God's Cure for Anxious Care
2. Never Alone; Never Forsaken
3. Water for the Thirsty
4. "Power to the Faint"
5. A Widow, A Pot of Oil, and a God
6. "I Thirst"

Chapter one, "God's Cure for Anxious Care," tells the perfect cure for worry by taking everything to God in prayer, praying though and thanking God!

Chapter two has perhaps the sweetest lesson of all—that the Christian is never alone, never for-

the clear leading of God about it, he obtained permission from the program director to offer it free to any who would write in and request it. So many requests began pouring into the radio department that they had to ask another department of the Institute to take over the mail and the job of sending out the booklet. He had only printed five thousand copies of the booklet and was compelled to order another five thousand from the printers immediately. During the two weeks a total of seven thousand copies were mailed out free at a cost to him of hundreds of dollars.

"But," he smilingly told me with that characteristic twinkle in his eye, "then the cash orders began to come in. Hundreds of people have found Christ through its message. It has had an amazing circulation—there have been over two hundred and thirty thousand copies printed—and it is a book we have not needed to especially advertise."

One of the outstanding characteristics of Dr. Rice's writings, aside from the heart-warming plainness and simplicity of speech, has been the remarkable number of conversions from them. There have been nearly ten thousand people who have written to say they have trusted Christ as a result of one of his books, booklets, or messages in THE SWORD OF THE LORD. This does not include the thousands reported saved through foreign translations.

Not at all unusual was the incident in Oklahoma, as he stood

(Continued on page 9)

saken, held by God's constant watch care, protected by His never-failing love, by the very presence of the Spirit of God Himself in the body of the believer and by Christ, our High Priest, in Heaven.

Chapter three, "Water for the Thirsty," tells how every thirsty sinner can find perfect satisfaction for the longings of his heart in Jesus and how the Christian can find the fullness of the Spirit for soul-winning work, as well as joy and constant peace.

Some people believe that chapter five, "A Widow, A Pot of Oil, and God," is the best in the book. I do not know. I know that when Dr. Rice has preached this message to Christians all over America, people have found their faith soaring, have found themselves able to believe that God will fill the vessels that they prepare. They have learned to see that whatever they have is enough, if only God really takes control of it, to use it and multiply it in His own way.

Chapter six, "I Thirst," simply tells how the Lord Jesus on the cross was tormented by the lack of every comfort, so He could comfort us. Just as the Lord Jesus paid our debt of sin so we could be forgiven, so Jesus thirsted that we might not thirst. Oh, praise the Lord for the assurance that all our wants and needs are perfectly provided for by a crucified Saviour who suffered the torments of thirst for us.

### Help to Be Rich, Fruitful Christians

But happiness for a Christian is not only in learning God's sweet promises for us and depending on Him. Happiness comes largely by learning to do right and be in the will of God. So he included one chapter to help you to love other Christians as you ought and to make them happy, and one chapter to help you love lost sinners and win them.

Chapter seven is "Affectionate Christians," and here Dr. Rice gives Scripture after Scripture to show how God wants us to manifest our love, to "let love be without hypocrisy." I believe your heart will be richly blessed as you look into the affectionate heart of Jesus and see how pleased He was when John rested his head on that dear bosom, how pleased He was when the poor fallen woman stopped to kiss His feet as she washed them with her tears and dried them with her long hair! I believe it will be a rich experience to know how affectionate Paul was, what endearing terms he used, how he put his arms about preachers and wept with them when he said good-by. If you learn to be an affectionate Christian, it will certainly help to make you a happy Christian.

Chapter eight is on the text,

"Sir, We Would See Jesus," and Dr. Rice goes through the New Testament to show that there was many a hungry heart beneath a rough exterior. And he tells some remarkable experiences.

Chapter nine is, "I Will Love Thee, O Lord, My Strength." By the time one reaches the close of the book, I believe he will be making holy vows to love God better. And there is tender appeal to the unsaved to show how they ought to love God and how they can, by the blessed work of the Holy Spirit in their hearts, if they will but turn to Jesus.

You see, we have prepared a book of comfort and we want you to have it. We are anxious to comfort Christians and grow them into happy, trusting, affectionate, soul-winning Christians.

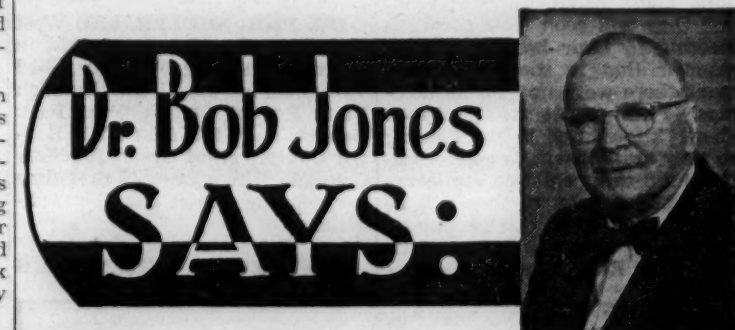
This beautiful book has nine chapters, 127 pages, is bound in dove-colored cloth, printed in rose-pink. I believe you will agree it has the prettiest end sheets you ever saw in a book. The Christian artist, Mr. U. S. Abell, drew the pictures for the end sheets, the lovely title page, and the jacket. The jacket itself is beautifully pictured with birds and flowers, illustrating the words of Jesus in Matthew 6:26-30, that the God who feeds birds and clothes the lilies will care for His own.

You ought to have a number of these books. We have especially prepared it, at heavy expense, as a lovely gift volume.

You will be proud to give it as a wedding present, or to a shut-in, or as a "thank you" gift to a hostess, or any shower. Your pastor would treasure a copy, or your Sunday School teacher. So would any relative or friend. And everybody knows somebody who needs comfort. All about you are Christians who need to be told again that God loves them, that God will provide for their needs, that God will never forsake them. There are tens of thousands whose whole outlook on life would be changed for the brighter and happier by this book. Why don't you get copies of this book and use it to obey the command that God gave in Isaiah 40:1, "Comfort ye, comfort ye my people, saith your God." 127 tender pages with a wealth of blessing. An ideal gift. \$2 per copy or 6 copies for \$10.00. (Add 5 per cent for postage and handling.)

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Box 420  
Wheaton, Illinois

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City _____	State _____



I quote from a letter from a former Bob Jones University student who had a major in education and who is now teaching in Pennsylvania and who is President of a Teachers' Association in the state: "As I reminisce over the years spent in Bob Jones University, it is wonderful to see how the school gave such a rich background for my work. The God-centered, realistic, common-sense philosophy which I received while there is exactly what is needed in the classroom."

My friends, you do not have

any idea what God is doing through Bob Jones University; but you can have a part in the work He is doing. You can pray for us. You can recommend the University to young people who can be trained for Christian leadership; and you can invest some of God's money in the work of the school He led us to found. Won't you let us hear from you? Please do. Thank you, and God bless you.

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By Aunt Mary

Hi! And how are you today? Fine? I am so happy for you. At our house the Himes family is in quite a mess. The bad colds and sore throats that we have avoided all winter are upon us, and since we don't feel very well, we are all a bit crabby.

Today as I sit at my desk, my throat feels raw, and none of us slept well last night. With noses stopped up, and coughing spells, we all slept somewhat fitfully. But at my desk with the Bible this morning I found a verse which is just what we need.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). I think "brethren" means not just brothers, but sisters, too—families! I think of this today because when we all feel a little bad (Johnny talks through his nose very queerly), it is sometimes a real effort to "dwell together in unity," to get along happily together. If I don't feel well, I would like someone to make me a nice pot of hot tea. But if Daddy is sick too, and the big girls have sore throats, I may have to make my own tea. If I am thoughtful, I will share it with Daddy.

Now, unless we all make a special effort, we will not be dwelling together in unity. We will be fussing and complaining. We need to ask the Lord's help especially, don't we?

I had five sisters, and my daddy was the only male in the family. I remember that sometimes when we fussed together, my preacher daddy would say, "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house" (Prov. 21:9), or, "Better is a dinner of herbs [vegetables] where love is, than a stalled ox [a banquet] and hatred therewith" (Prov. 15:17). It was a very effective way of stopping our childish fussing about whose turn it was to wash the dishes or who got to practice next on the piano. Do you live together happily, "dwell together in unity"?

We are thrilled each week with the letters and applications for membership in the Sword Bearer's Club. When we think of you who will be better Christians for the vow you make, when we think of how your pretty gold-plated Sword pin will remind you every day that you belong to the Lord Jesus, we are happy.

Martha Cook, ten years old, who lives in Fort Worth, Texas, wrote for herself and for little brother Michael, eight, to say how much they enjoyed the Super stories. We were happy to send both a membership card and lovely gold pin.

And from the Coy family in Indianapolis came letters and applications from Jill, Mark, and Jim. Their daddy is a preacher and they will soon have a church meeting in their home. (You remember that in the New Testament there were no church buildings. Paul wrote to Philémon about "the church in thy house"; so they are following a good tradition.) All three children are learning sign language so they will be able to tell deaf children about Jesus. The whole family have gone to the Bill Rice Ranch in the sum-

mer and look forward to going again. I suspect that they enjoyed Dr. Bill Rice's stories of the dog Super in the SWORD better because they know him.

Another Indianapolis family from the same church as the Coys sent their membership applications, too. We welcome little Darlene Hatcher, five years old; Judith Ann, a bright nine-year old; and Julian David and Johnnie, the big brothers of the family. Apparently these friends often use *Kids Korner* stories and illustrations in their young people's meetings each Sunday. Perhaps you can get program ideas too from THE SWORD OF THE LORD. Since we always use Bible verses and tell what they mean, sometimes give Bible stories, I believe the columns can help you. You might build a whole program around a *Kids Korner*, use part of it for a devotional period, or have a whole program devoted to the Sword Bearer's Club pledge, and urge children to join. Whatever denomination your group is, you boys and girls can be helped to read the Bible and pray, daily asking the Lord's help to live for Him.

Welcome to little Judy Gipson, six years old in Lakemont, Georgia, whose mother reads the Bible to her. A mother needs to help a six-year-old remember to pray, and help her read the Bible. Dan Gough, who is almost ten, lives in Winston-Salem, North Carolina, and is another new member.

New adult members are Paul Johnson of St. Paul, Minnesota, and Arturo Hernandez, of Westlaco, Texas. Arturo's name sounds Spanish, doesn't it? The Lord needs Spanish soldiers to work for Him, too.

## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

**EVANGELIST BILL HALL**, Box 427, Greenville, Tennessee, held a week of evangelistic meetings at the Boones Creek Bible Church in Jonesboro, Tennessee, the last of February. Rev. David N. Frazier, pastor, reports 9 first-time decisions for Christ, 3 rededications, 13 decisions concerning family altars and 34 for soul winning.

**EVANGELIST FRANK DUNCAN**, P.O. Box 127, Grover, North Carolina, completed a one-week revival at the Calvary Baptist Church of Greenville, North Carolina, on February 5. The pastor, George M. Godfrey, reports that there were 62 rededications and 36 souls saved.

**DR. PHIL SHULER**, 5760 West 60th, Arvada, Colorado, held a one-week meeting February 13-19 sponsored by the Grand Junction Faith Baptist Church, Pear Park Baptist, and Hotchkiss Bible Baptist Church, all of Grand Junction, Colorado. There were 42 first-time decisions for Christ and 71 rededications.

EVANGELIST CHARLES

**HIMES**, 801 College Avenue, Wheaton, Illinois, held a twelve-day evangelistic meeting in the Bible Baptist Church of Reedsburg, Wisconsin. Rev. Wayne H. Smith, interim pastor, reports 3 first-time decisions for Christ, 2 as candidates for baptism. The pastor reports that the meetings have left the church with a wonderful spirit of unity and the attendance was up the first Sunday after the meetings. He unreservedly recommends Brother Himes.

**EVANGELIST DEL FEHSENFELD**, 6427 Wyandotte, Kansas City, Missouri, held a fruitful revival campaign in the Bethany Missionary Church near Peoria, Illinois, the last part of February. There were 26 first-time professions of faith in Christ and 3 others uniting with the church. Sixty young people came to pledge themselves to abstain from the world and there were family altars started, Christians giving up worldly amusements and new tithers added. A number of Christians dedicated themselves to soul winning.

**DR. J. OSCAR WELLS**, Box 417, Bethany, Oklahoma, held a revival recently in the First Baptist Church of Vestaburg, Michigan. The seating capacity of 150 was filled every night with most nights having extra chairs set up. Decisions were made in every service with 20 for salvation and over 50 rededications.

**EVANGELIST ARNOLD WILLIS**, 405 Linden Circle, Huntington, West Virginia, reports a meeting February 13-26 in the Fourth Evangelical United Brethren Church of York, Pennsylvania. There were 21 conversions and 9 rededications during the meeting.

## When A Revival May Be Expected

We may expect a revival when the wickedness of the wicked grieves, humbles and distresses Christians; when Christians have a spirit of prayer for revival; when the minister's preaching and other efforts are aimed particularly for the conversion of sinners; when Christians begin to confess their sins one to another; when Christians are willing to have God promote it by whatever instruments He chooses.

—Charles G. Finney

## Start a Bible Class in Revelation

Easy to Teach With Inexpensive Help

All over the world now people are interested in prophecy, anxious to find what things will come to pass soon . . .

In Mississippi a pastor preached a series of Sunday night sermons on Revelation, attended by good crowds and fine interest. He had gotten special help from Dr. Rice's *Bible Lessons on Revelation*. Some years ago a large group in his church took a study course through the book of Revelation using this book as a textbook along with the Bible.

You, too, can teach through the book of Revelation with real profit and blessing to yourself and others if you are a fair Bible student, and if you are willing to work earnestly and prayerfully to learn the Word of God and teach it.

*Bible Lessons on Revelation* has 48 pages, with 3 pages of questions; 22 chapters, one chapter of teaching for every chapter in Revelation. Classes may meet once a week, or do more intensive work five nights a week. It is suggested that everybody use the Bible, keep it open before them, and use for explanation and help in their private study in Revelation.

So simple it could be under-

## "... I Had to Turn Over to the Back to See How Some Things Will Come Out!"

A dear woman who lives in Wheaton was reading the book, *The Coming Kingdom of Christ*. She told the author:

"I sat up late at night, way past my bedtime, reading this thrilling book. It took away so many of my fears and troubles and worries to know what wonderful things God is going to do for the world when Jesus comes. I had to turn over to the back to see how some things will come out! I could not wait until I read through the book."

We believe you will find the book as fascinating as this good Christian woman found it. What a pity that many of the rich blessings of the Bible concerning the second coming of Christ, the re-establishment of David's throne in Jerusalem, the regathering of the Jews to Palestine, where Christ will reign over them, and all the things that lead up to this thousand-year reign of Christ on earth—what a pity that what the Bible teaches on these questions is unknown to so many!

There has been so much false teaching, so much speculation and guess work, so much arguing about incidental and inconsequential points, that many good people have missed the sweetness of God's teaching. Here you have it in this book, collected and explained, beginning at the book of Genesis, and going right on through the Old Testament and the New Testament. Every point is proven by many Scriptures. One-third of the book is actual Scripture quotations.

The following are the fifteen chapter headings: Blessings in the Study of Prophecy—God's Covenant With Abraham: His Seed to Be Restored As a Nation—When Will Israel Be Regathered and Converted? At Christ's Coming!—David's Kingdom Over Israel to Be Restored Forever—Jesus to Be King of the Jews on David's Throne—The Kingdom Postponed Until the King Returns—The Kingdom of Christ on Earth Is Yet Future—Eternal Promises to the City, Jerusalem—World-Wide Righteousness, Peace and Prosperity Promised in Christ's Kingdom—The Saved and Glorified to Reign With Christ on Earth After His Coming—Some Unsaved on Earth, in Natural Bodies, During Millennium—What Must Come Before the Kingdom—Looking for Jesus—No Signs of Christ's Coming—Get Ready for Christ's Coming.

The jacket drawing on the book's by a famous Christian artist of Chicago. Makes a lovely gift, and is one you will be proud to have on your own table or shelf, and one that would be joyfully received by any earnest Christian.

Here are the answers to the questions you have had in mind so long about Bible prophecies yet unfulfilled. This book, *The Coming Kingdom of Christ*, tells what you want to know, gives the Scriptures

stood by any spiritually-minded Christian, even high school young people, yet so true to the Scripture that hundreds of preachers say they have been greatly blessed.

*Bible Lessons on Revelation* is just what is needed by thousands of Christians.

This 48-page book is 50c a copy, 12 copies for \$5, or 20 copies for \$7.00. (Add 5% for postage and handling.)

Order from SWORD OF THE LORD, Box 420, Wheaton, Illinois.

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Please send me \_\_\_\_\_ copies of **BIBLE LESSONS ON REVELATION** at 50c per copy (or 12 copies for \$5, or 20 copies for \$7), plus 5% for postage and handling.

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that answer your questions, explain them simply, proves each point with other Scriptures.

Learn about what will happen at the return of Christ; all about God's promise to Abraham that he and his seed (Jesus Christ), should inherit Palestine forever; how God promised David that his seed (Jesus again), should sit on David's throne, restoring His kingdom on earth; how the angel Gabriel promised the same thing to Mary before the birth of the Saviour, that He "should sit on the throne of his father David and rule over the house of Jacob forever." Learn how and when these promises, and many others like them, will be fulfilled, how Christians will return to the earth with Christ to reign with Him; how "the knowledge of the Lord shall cover the earth as the waters cover the sea"; how "the laws shall go forth from Jerusalem"; how "He shall be king over all the earth"; how the Lord's Prayer will be answered, "Thy kingdom come, thy will be done on earth as it is in Heaven."

Here is clear teaching about the rapture of the saints, the raising of the bodies of the Christian dead, the honeymoon in Heaven which we will have with Jesus when He takes us to see His Heavenly Father and ours. Learn about the Great Tribulation on earth, the rise of the Antichrist, the Man-of-Sin, called "the Beast," also called "the son of perdition," in Scriptures. See how his reign as a world-wide dictator will last three and a half years; how he will kill Christians; how people can neither buy nor sell except by being branded with his mark.

See how the Bible foretells another awful war, worse than World War II, a war with two hundred million demon-possessed men in one army! See how the Scriptures tell of persecution of Jews then; of Christ's return in glory with angels and saints; how he will kill the entire army in one day, so that their blood will be as deep as the bridles of the horses and will run for two hundred miles! Read how Christ will call the birds of the air all together to eat their carcasses, and the Beast and his false prophet will be sent alive to Hell.

Read the Bible account of how Christ will then set up His throne at Jerusalem, will call the people left alive on earth before Him on the throne of David; there see how Gentiles will be judged on the basis of how they have treated the "brethren" of the Lord Jesus,

(Continued on page 5)

## "High Noon" for JEWISH EVANGELISM

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When the chief rabbi in a large French city follows an interview with our Mr. Masson with a written request for a copy of the New Testament for study—

When a Hebrew seminary requests a supply of Hebrew-English New Testaments for its students—surely this is our day of opportunity for winning Jews to Christ. Share this glorious task with us in prayer and stewardship as we reach out to Jews on five continents.

Special offer to new subscribers to our quarterly magazine, **THE EVERLASTING NATION**: 2 years for only \$1.

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Order at once. Sometimes last-minute orders can't be filled. Allow 2 weeks for imprinted orders. The 3 tracts listed below have had wide Memorial Day distribution. Each is a salvation tract in red, white and blue color, with patriotic emblems, printed especially for Memorial Day.

Send \_\_\_\_\_ copies of **TWO KINDS OF DEATH**. Send \_\_\_\_\_ copies of **MEMORIAL STONES**. Send \_\_\_\_\_ copies of **YOU CAN LIVE FOREVER IN HEAVEN** to:

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Note: When 5,000 or more tracts of one kind are requested, we imprint free. Deadline for regular requests, May 15. Deadline for imprinted requests, May 1.

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Please pray the Lord to provide funds to print tracts for this project. An offering is much appreciated. Do not hesitate to send for tracts if you cannot send a gift. NOTE: ALL GIFTS TO BIBLE TRACTS, INC. ARE DEDUCTIBLE ON INCOME TAX RETURNS.



## Getting a Hard Case Saved

(Continued from page 1)

that Christ had for the uneasy, fermenting multitudes.

Preachers should strive as hard to reach the multitudes as do boxing promoters, World's Fair officials, baseball managers, and department store executives. To be contented with a small dribble of humanity that comes to our churches, when the masses of the people are going to Hell, is an unspeakable crime on the part of churches and preachers. We need a vision about crowds, then we need to use every method, new and old, to reach them with the Gospel and especially to assemble them for great revival services.

What a sensation there was in Capernaum! How different this crowd was from the ordinary church congregation! Pressing eagerly to get a glimpse of Jesus, listening intently for His words, expecting miracles, asking questions! Pharisees and scribes hoping to trap Him, felt a burning hatred grow. Blind, dumb and lame drew near, expecting to be healed. It was informal, unorganized. Such a stir would be unpopular in most churches today.

When pastors write out recommendations for evangelists (the kind of evangelists who must have recommendations to get meetings), they usually take pains to say, "Our brother is entirely sane and sane and uses no claptrap methods" (whatever that may mean). And the evangelist shows this recommendation to others,

prints it in a leaflet to send out, so that other churches which do not want any sensation will invite the evangelist who promises not to stir them up very much, not to arouse any criticism, not to disturb unduly their peaceful deadness!

But when Jesus preached at Capernaum, the whole affair was sensational. The crowds, the sermon subjects, the interruptions, the questions, the breaking open of the roof in the midst of His discourse, the criticisms of His enemies, the praises of those blessed—how it would have disturbed the average modern church where there is hardly an amen to disturb the quietness, where soft music plays while the pastor prays in dulcet tones and where the ushers themselves keep exact step as they march to the front, two by two, and where the people know in advance when to stand and when to sit, when to sing the Doxology and when to say the Lord's Prayer! How the dry bones of the average church would rattle if Jesus preached in it and if His crowds came and if His works were made manifest as they were in Capernaum that day!

O God, wake us out of this sleep of death. O God, let us hear again the moans of travail and the birthcry of spiritual children! I would rather have a church where infidels come to criticize the preacher, as did those Pharisees, and with curious onlookers gaping at the spectacle of lame men walking, and have every sermon broken up by the frantic efforts of burdened soul winners to get someone saved, as did these four who broke up the roof, than to have the quiet, undisturbed, beau-

tiful deadness which is in the average church service.

The kind of preaching which never makes anybody angry, never seems fanatical, never is criticized by the scribes and Pharisees, will not draw crowds. And preaching that is not sensational—on death, Hell, Heaven, judgment and the wrath of God—pertinent, personal, tactless, abandoned preaching, will never draw such crowds nor save them when they come.

But the best element of this revival season was the power. As Luke said, "The power of the Lord was present to heal them" (Luke 5:17).

The crowds and the sensation are only incidental besides this one main factor in revivals—the miracle-working power of God! There was convicting power. The words of the Saviour were like a two-edged sword. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" says Jeremiah 23:29. And so were the words of Jesus.

O God, pity us powerless preachers! Of what use is it to talk to preachers about crowds until they have power? Without power, instead of the true sensationalism of the Holy Ghost—when men preach on earth-shaking themes, when lips quiver, when tears fall, when conscience burns, when Satan fights hard, when souls surrender and are saved, and all Heaven rings with joy—instead of such holy sensations, when there is no power, there will be wire-pulling, there will be advertising tricks, there will be worldly wise-cracking, there will be cheap vaudeville. I do not care what methods men use, just so the Holy Spirit of God is the stage manager. What we need in all of our services is the miracle-working power of God. Men should sell all their pearls to buy this one.

In every great revival movement there comes a remarkable wave of answered prayers, and even miraculous healings. Men's faith blossoms largely. Requests long postponed are pressed to God's attention and are granted. Men's bodies are often healed, homes are often reunited, and wondrous things happen when the power of God is present. Here, when Jesus preached in Capernaum, that mighty power healed the sick as well as saved souls. In fact, this palsied man was healed to prove that he was saved.

I want no pretense of healing without the power of God, and I do not favor the professional exploitation of the sick which some so-called "divine healing" people use to get crowds and money. I know that God does not always heal the sick. That is not always God's will. But, bless God, He sometimes does heal the sick, and He would heal the sick far more often if there were a blessed revival of faith and surrender and giving God His sweet way!

The crowds, the sensational stirring, and the mighty power of God were present in this revival.

### II. They Brought Him

"And they come unto him, bringing one sick of the palsy, which was borne of four."

Out of one corner of my eye I see the sedate Pharisees, gathered from all over Judaea and Galilee, critically watching the young prophet, as they thought, but our Lord, the Saviour. The twelve disciples must have been gathered near by, but I have no eye for them, nor for all the teeming multitudes who cram every room of the house and block every door and every window and fill the yard trying to catch a glimpse of the wonder-working Saviour and to hear His words.

No, the center of interest in this narrative is Jesus and five other men. Four of them are soul winners bringing a sinner to Jesus. After all, there are only three groups that count much in all this multitude. First, there is Jesus. Bless God, He counts most of all. Then there are the soul winners, four of them mentioned in this case; all are burdened and concerned for their poor paralyzed friend. They want to get him to Jesus, to get his sins forgiven, even to get his body healed; but there were obstacles in the way.

The way lost people get to Jesus is that somebody brings them. Everywhere I hear the age-old cry

of the lazy preachers and of the worldly-minded church members. "Sinners won't come to church any more." *They never did come except as they were brought!* Children do not take the initiative in getting themselves born, and sinners do not take the initiative in getting themselves saved. Ship-wrecked people, going down in the cold waters, do not save themselves. Rescuers run out the life boats and bring them in!

Here is one sinner who came to church. He is paralyzed and can't walk, yet he came to hear Jesus preach; he came to get saved! But he came because somebody brought him. And anywhere in the world when there are people with burning hearts who determine at any cost of labor and ingenuity and expense to get people to church, to get sinners to hear the Gospel, then you will have sinners in the services and sinners being saved!

In the first chapter of John we see several instances of soul winning. Andrew got his brother, Simon Peter, "and he brought him to Jesus." Jesus found Philip and said, "Follow me." Philip found Nathanael, and after a terrible theological blunder, got him to Jesus and Jesus settled all the doubts of the inquiring Nathanael, and he was wonderfully saved.

Jesus spoke of soul winning after this fashion, "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready . . ." And the rest of the story tells how the servant invited, pled, repeatedly returning for further instructions and went out in the highways and hedges to compel people to come in.

In that thronging crowd in Capernaum some were open enemies, as were the Pharisees. Some were unsure what to do, as perhaps were the disciples. The vast multitude were mere onlookers, spectators, seat-warmers, hangers-on, to see the wonderful things done. But the ones who got business done for the Lord that day were those like the four who went after the paralytic and literally carried him to Jesus. You could sweep out three-fourths of the average church membership like trash before the broom, and never miss them, as far as having souls saved. But thank God for the little handful who mean business and really bring sinners to church or bring sinners to Jesus. If you, dear reader, are a seat-warmer, a hanger-on, part of the mixed multitude of useless people who clutter up our churches today, I beg you to get out of that crowd and go get sinners, bring them to Christ and to the church.

### III. An "All Out" Effort Necessary

The complaints and the alibis and excuses of those who ought to be soul winners are commonplace. But here were four unnamed men who meant business and could not be stopped by hindrances in getting their friend to Christ.

The United States government in the late war adopted a policy of "all-out aid to Britain." By that phrase the President meant that all our resources and all our energies should be put into the effort to save democracy and stop the bandit, the cruel enslaver of people, the mad-man, Hitler. A national weekly called attention, however, to the President's inconsistency. The President stated that we could defend America without giving up any of our "social gain," by which he meant that labor would not have to work longer than five days a week, eight hours a day; would not have to give up the right to strike, nor high wages; that old people would not have to give up their pensions nor farmers their subsidies from the government.

But everyone soon saw that that would not be an "all-out" effort. Americans working only forty hours a week could not defeat Germans who were willing to work eighty hours a week. Americans who were willing to strike and tie up industry to raise wages, which are already several times as much as German workmen get, could not defeat German workers who were willing to work seven days a week, ten or twelve hours a day, on subsistence wages.

Americans could not defeat Germany when Germany meant business and America did not, when Germany would pay any price for victory and America would not.

And so in soul winning, our lackadaisical, half-hearted Christian efforts will not win. We need "all-out" effort.

The four men who carried the palsied man to Jesus really meant business. It was an "all-out" effort.

In the first place, it took work. There was no ambulance. Carrying the helpless man and his bed perhaps for miles through the heat, was not easy, even for four husky men. But if you want to save souls you must work at it. The Saviour said, "The harvest truly is great, but the labourers are few" (Luke 10:2).

Plenty of people are willing to preach, or teach, or sing solos, or hold office, but to really labor, to sweat, to toil to win souls is a different matter. Thank God, those four men could not be daunted; so they picked up the sick man—bed and all—and literally carried him to Jesus.

It took co-operation to bring this man to Jesus. For one man to have carried him would have been impossible. For two it would have been very burdensome. For three it would have been awkward. But four earnest men were just right. Four could even get him on top of the house and let him down through the broken-up roof. And I think the poor crippled man would not have risked himself with one or two. No doubt it took all four to persuade him. But when four of a man's best friends guarantee that he will be well cared for and forgiven and happy and well, who could doubt them?

All over the country there are unsaved men who could be won if their four best loved ones or best friends would agree to co-operate and combine forces to win them. At Pentecost "they were all of one accord." And how often this unity is mentioned in the Bible where a real revival is involved! If Christians work and work together, they can have mighty revivals, they can win souls.

Often a pastor writes to me telling how eager, how hungry the people of his church are for a revival. Later another pastor, or the representative of another church in the same town, will write wanting help in a revival campaign—so eager they are, they say, for a blessed revival and souls saved. Yet the two churches will not join hands and co-operate to win souls in many cases, and I find that such people are often concerned simply about strengthening the work of the local church, or trying to overcome division in the church, or they want their own

(Continued on page 8)

## "...I Had to Turn to the Back..."

(Continued from page 4)

the Jews, thus revealing whether they were for Christ or against Him during the tribulation.

Then read the wonderful story of the thousand year's personal reign of Christ when animals will lose their enmity for man, when the lion shall eat straw like an ox, when the lion and lamb shall lie down together, when a child shall lead about the wildest beast or prey, when the desert shall blossom as the rose; when the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, when the lame man shall leap as an hart and the tongue of the dumb shall sing, and when sorrow and sighing shall flee away, says the Word of God!

Read of the last rebellion when Satan will be leased out of his prison for a little season and tempt man for the last time, and how it will end. Then read how the unconverted dead will be raised, spirits brought out of Hell for the last judgment, and then go, soul and body, back to the lake of fire forever.

Read of the new earth God will make out of this old one, surrounded by new heavens; of the new Jerusalem which will come from God out of Heaven, down to earth, to be the capital city of the new earth, when "the tabernacle of God will be with men." Then read of the imminent coming of Christ, and how to get ready!

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## "Charge That to My Account"

(Continued from page 1)

fornia, just shortly before he died, Dr. J. Wilbur Chapman, that princely man of God, arranged a midnight meeting, using the largest theatre in the city of Oakland, in order to get the message of Hadley before the very people who needed it most. On that night a great procession, maybe one thousand people, from all the different churches, led by the Salvation Army band, wended their way through the main streets of the city. Beginning at 10:30, they marched for one-half hour, and then came to the Metropolitan Theater. In a moment or two it was packed from floor to gallery.

I happened to be sitting in the first balcony, looking right down upon the stage. I noticed that every seat on the stage was filled with Christian workers, but when Sam Hadley stepped forward to deliver the stirring message of the evening, his seat was left vacant. Just as he began to speak, I saw a man who had come in at the rear of the stage, slip around from behind the back curtain, and stand at one of the wings with his hand up to his ear, listening to the address. Evidently he did not hear very well. In a moment or two he moved to another wing, and then on to another one. Finally he came forward to one side of the front part of the stage and stood there listening, but still he could not hear very well. Upon noticing him, Dr. Chapman immediately got up, greeted the poor fellow, brought him to the front, and put him in the very chair which Sam Hadley had occupied. There he listened entranced to the story of Hadley's redemption.

When the speaker had finished, Dr. Chapman arose to close the meeting, and Hadley took Chapman's chair next to this man. Turning to the man he shook hands with him, and they chatted together. When Dr. Chapman was about ready to ask the people to rise and receive the benediction, Hadley suddenly sprang to his feet, and said, "Just a moment, my friends. Before we close, Dr. Chapman, may I say something? When I was on my way from New York to Oakland a couple of weeks ago, I stopped at Detroit. I was traveling in a private car, put at my disposal by a generous Christian manufacturer. While my car was in the yards, I went downtown and addressed a group at a mission. As I finished, an old couple came up, and said, 'Mr. Hadley, won't you go home and take supper with us?'

"I replied, 'You must excuse me; I am not at all well, and it is a great strain for me to go out and visit between meetings. I had better go back to the car and rest.'

"They were so disappointed. The mother faltered, 'Oh, Mr. Hadley, we did want to see you so badly about something.'

"Very well, give me a few moments to lie down and I will go with you."

He then told how they sat together in the old-fashioned parlor, on the horse-hair furniture, and talked. They told him their story:

"Mr. Hadley, you know we have a son, Jim. Our son was brought up to go to Sunday School and church, and oh, we had such hopes of him. But he had to work out rather early in life and he got into association with worldly men, and went down and down and down and down. By and by he came under the power of strong drink. We shall never forget the first time he came home drunk. Sometimes he would never get home at all until the early hours of the morning. Our hearts were breaking over him. One time he did not come all night, but early in the morning, after we had waited through a sleepless night for him, he came in hurriedly, with a pale face, and said, 'Folks, I cannot stay; I must get out. I

did something when I was drunk last night, and if it is found out, it will go hard with me. I am not going to stay here and blot your name.' He kissed us both and left, and until recently we have never seen nor heard of him."

"Mr. Hadley, here is a letter that just came from a friend who lives in California, and he tells us, 'I am quite certain that I saw your son, Jim, in San Francisco. I was coming down on a street car, and saw him waiting for a car. I was carried by a block. I hurried back, but he had boarded another car and was gone. I know it was Jim.'

"He is still living, Mr. Hadley, and we are praying that God will save him yet. You are going to California to have meetings out there. Daily we will be kneeling here praying that God will send our boy, Jim, to hear you, and perhaps when he learns how God saved one poor drunkard, he will know there is hope also for him. Will you join us in daily prayer?"

"I said I would, and we prayed together. They made me promise that every day at a given hour, Detroit time, I would lift my heart to God in fellowship with them, knowing that they were kneeling in that room, praying God that He would reach Jim, and give me the opportunity of bringing him to Christ. That was two weeks ago. I have kept my promise every day. My friends, this is my first meeting in California, and here is Jim. Tonight he was drinking in a saloon on Broadway as the great procession passed. He heard the singing, followed us to the theater, and said, 'I believe I will go in.' He hurried up here, but it was too late. Every place was filled, and the police officer said, 'We cannot allow another person to go inside.' Jim thought, 'This is just my luck. Even if I want to go and hear the Gospel, I cannot. I will go back to the saloon. He started back; then he returned determined to see if there was not some way to get in. He came in the back door, and finally sat in my own chair. Friends, Jim wants Christ, and I ask you all to pray for him."

There that night we saw that poor fellow drop on his knees, and confess his sin and guilt, and accept Christ as his Saviour. The last sight we had of Jim was when J. Wilbur Chapman and he were on their way to the Western Union Telegraph office to send the joyful message; "God heard your prayers. My soul is saved." Oh, what a God, lover of sinners that He is! How He delights to reach the lost and needy!

### "He Delighteth in Mercy"

This same God was watching over Onesimus. He saw him when he stole that money, and as he fled from his master's house. He watched him on his way to Rome, and in due time brought him face to face with Paul. Through that same precious Gospel that had been blest to the salvation of Philemon, Onesimus, the thieving runaway slave, was also saved, and another star was added to the Redeemer's crown.

Then I can imagine Onesimus coming to Paul, and saying, "Now, Paul, I want your advice. There is a matter which is troubling me. You know my master, Philemon. I must confess that I robbed him and ran away. I feel now that I must go back, and try to make things right."

One evidence that people are really born of God is their effort to make restitution for wrong done in the past. They want a good conscience both before God and man.

"Paul, ought I to go back in accordance with the Roman law? I have nothing to pay, and I do not belong to myself, and it is quite impossible to ever earn anything to make up for the loss. Will you advise me what to do?"

Paul might have said, "I know Philemon well. He has a tender, kind, loving heart and a forgiving spirit. I will write him a note and ask him to forgive you, and that will make everything all right."

But he did not do that. Why? I think that he wanted to give us a wonderful picture of the great Gospel of vicarious substitution. One of the primary aspects of the work of the cross is substitution. The Lord Jesus Christ Himself paid the debt that we owe to the

infinite God, in order that when forgiveness came to us it would be on a perfectly righteous basis. Paul, who had himself been justified through the cross, now says, "I will write a letter to Philemon, and undertake to become your surety. You go back to Philemon, and present my letter. You do not need to plead your own case; just give him my letter."

We see Onesimus with that message from Paul safely hidden in his wallet, hurrying back to Colosse. Imagine Philemon standing on the portico of his beautiful residence, looking down the road, and suddenly exclaiming, "Why, who is that? It certainly looks like that scoundrel, Onesimus! But surely he would not have the face to come back. Still, it looks very much like him. I will just watch and wait."

A little later, he says, "I declare, it is Onesimus! He seems to be coming to the house. I suppose he has had a hard time in the world. The stolen money is all gone, and now perhaps he is coming to beg for pardon."

As he comes up the pathway, Onesimus calls, "Master, Master!"

"Well, Onesimus, are you home again?"

"Yes, Master, read this, please."

No other word would Onesimus speak for himself; Paul's letter would explain all.

Philemon takes the letter, opens it, and begins to read: *Paul, a prisoner of Jesus Christ.*

"Why Onesimus, where did you meet Paul? Did you see him personally?"

"Yes, Master, in the prison in Rome; he led me to Christ."

*Unto Philemon our dearly beloved, and fellowlabourer.*

"Little enough I have ever done, but that is just like Paul."

*And to our beloved Apphia.*

(That was Mrs. Philemon.)

"Come here, Apphia. Here is a letter from Paul." When Mrs. Philemon sees Onesimus, she exclaims, "Are you back?"

One can imagine her mingled disgust and indignation as she sees him standing there. But Philemon says: "Yes, my dear, not a word. Here is a letter for us to read—a letter from Paul."

Running on down the letter he comes to this: *Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus.*

"Think of that! He must have been putting it over on Paul in some way or another."

*Whom I have begotten in my bonds.* "I wonder if he told him anything about the money he stole from us. I suppose he has been playing the religious game with Paul."

*Which in time past was to thee unprofitable.*

"I should say he was."

*But now profitable to thee and to me.*

"I am not so sure of that."

*Whom I have sent again.*

"Paul must have thought a lot of him. If he didn't serve him any better than he did me, he would not get much out of him." He goes on reading through the letter.

"Well, well, that rascally, thieving liar! Maybe Paul believes that he is saved, but I will never believe it unless I find out that he owned up to the wrong he did me."

What is this? *If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.*

Oh, I think in a moment Philemon was conquered. "Why," he says, "it is all out then. He has confessed his sin. He has acknowledged his thieving, owned his guilt, and, just think, Paul, that dear servant of God, suffering in prison for Christ's sake says: *Put that on my account. I will settle everything for him.* Paul becomes his surety." It was just as though Paul should write today: "Charge that to my account!"

### A Gospel Picture

Is not this a picture of the Gospel? A picture of what the Saviour has done for every repentant soul? I think I see Him as he brings the needy, penitent sinner into the presence of God,

and says, "My Father, he has wronged Thee, he owes Thee much, but all has been charged to My account. Let him go free." How could the Father turn aside the prayer of His Son after that death of shame and sorrow on Calvary's cross, when He took our blame upon Himself and suffered in our stead?

But now, observe, it is not only that Paul offered to become Onesimus' surety, it was not merely that he offered to settle everything for Onesimus in regard to the past, but he provided for his future, too. He says to Philemon: *"If thou count me therefore a partner, receive him as myself."*

Is not that another aspect of our salvation? We are "accepted in the beloved." The blessed Saviour brings the redeemed one into the presence of the Father, and says, "My Father, if thou countest Me the partner of Thy throne, receive him as Myself." Paul says, *"Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"* He is to take the place, not of a bondsman, but of an honored member of the family and a brother in Christ. Think of it—once a poor, thieving, runaway slave, and now a recognized servant of Christ, made welcome for Paul's sake. Thus our Father saves the lawless, guilty sinner, and makes him welcome for Jesus' sake, treating him as He treats His own beloved Son.

Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain;  
He washed it white as snow.

And now every redeemed one is "in Christ before God—yea, made the righteousness of God in him." Oh, wondrous love! Justice is satisfied. What a picture we have here then of substitution and acceptance. The Apostle Paul epitomized it all for us: "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

We are accepted in the Beloved. The Lord Jesus became our Surety, settled for all our past, and has provided for all our future. In the book of Proverbs (11:15), there is a very striking statement, "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." These words were written centuries before the cross, to warn men of what is still a very common ground for failure and ruin in business life. To go surety for a stranger is a very dangerous thing, as thousands have learned to their sorrow. It is poor policy to take such a risk unless you are prepared to lose.

But there was One who knew to the full what all the consequences of His act would be, and yet, in grace, deigned to become "surety for a stranger." Meditate upon these wonderful words:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes

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he became poor, that ye through his poverty might be rich" (Cor. 8:9).

He was the stranger's Surety. A surety is one who stands good for another. Many a man will do this for a friend, long known and trusted; but no wise man will so act for a stranger, unless he is prepared to lose. But it was when we were strangers and foreigners and enemies, and alienated in our minds by wicked works, that Jesus in grace became our Surety. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

All we owed was exacted from Him when He suffered upon the tree for sins, not His own. He could then say, "I restored that which I took not away" (Ps. 69:4). Bishop Lowth's beautiful rendering of Isaiah 53:7 reads: "It was exacted and He became answerable." This is the very essence of the Gospel message. He died in my place; He paid my debt.

How fully He proved the truth of the words quoted from Proverbs, when He suffered on that cross of shame! How He had to "smart for it" when God's awful judgment against sin fell upon Him. But He wavered not! In love to God and to the strangers whose Surety He had become, He "endured the cross, despising the shame."

His sorrows are now forever past. He has paid the debt, met every claim in perfect righteousness. The believing sinner is

cleared of every charge, and God is fully glorified.

He bore on the tree  
The sentence for me,  
And now both the Surety  
And sinner are free.

None other could have met the claims of God's holiness against the sinner and have come out triumphant at last. He alone could atone for sin. Because He has settled every claim, God has raised Him from the dead, and seated Him at His own right hand in highest glory.

Have you trusted "the stranger's Surety"? If not, turn to Him now while grace is free.

—The End—

(From the book with same title, published by Moody Press, used by permission.)

### Are Your Sins Charged Up to Jesus?

You have read the sermon by Dr. Ironside. And surely you know that Jesus Christ has paid for the sins of the whole world. And now if you will trust Him and rely upon Him, and the price He paid on Calvary, your sins will all be blotted out, forgiven and forgotten.

Here is the blessed Gospel, "... that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3, 4). Your sins are paid for. But only if you personally turn from your

sin and trust Christ for forgiveness can you take advantage of this wonderful gift provided.

If you will here and now turn from your sin and trust Jesus Christ as your own personal Saviour, I beg you to sign the decision form below, copy it in a letter and mail it to the editor at once.

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD,  
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Ironside's sermon, "Charge That to My Account." I realize that like Onesimus, I am a poor guilty sinner who cannot pay for my sins. But I believe what the Bible says, that Christ died on the cross to pay for my sins. I believe that He loves me, wants to forgive me. And in my heart I am tired of sin and really want forgiveness and salvation. So here and now I turn to Jesus Christ in my heart. I ask Him to save me and I trust Him to do it now. I claim Him as my own personal Saviour here and now. I will set out to live for Christ and will claim Him as my Saviour.

Now that I have trusted Christ, please write me a letter of encouragement and help in the Christian life.

Signed \_\_\_\_\_

Address \_\_\_\_\_

## Editor's Notes

(Continued from page 2)

book free with ten yearly subscriptions to THE SWORD OF THE LORD for \$20, why don't you get ten subscriptions among your own church members, with the understanding that you will get Dr. Truett's book free, along with the ten yearly subscriptions for \$20?

Or you may have this editor's brand new book, *Compel Them to Come In*, just now coming off the press, hard board library binding, 159 pages, nine of my most useful and popular sermons, now printed in book form for the first time. Or you may have free, the book, "Billy Sunday: the Man and His Message" by William T. Ellis, a paper-bound reprint, 189 pages, of the famous book, *Life Story of "Billy" Sunday*, either of these books free, as mentioned above. Or you might get thirty subscriptions and get all three of the books free!

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tors or others who deal with a crowd to get these wonderful books for your library.

Please hurry! Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

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We mean, of course, the wonderful little booklet, so blessed of God, "What Must I Do to Be Saved?" This little twenty-four-page pamphlet has been more used of God, than any similar booklet used in modern times as far as we know. The remarkable eight-page tract, *God's Simple Plan of Salvation* by our friend, Brother Ford Porter, has had wider circulation. But the proven results in soul winning, of this little booklet, which has been translated in more than thirty languages, in millions of copies, is amazing.

It really wins souls! You may have three copies for 10c, or one hundred copies for \$2.00, plus 15c postage. I beg you, get a few copies and try it! Urge friends and neighbors to read it, and tell them frankly that you want them to decide when they come to the decision form on page twenty-three, and that you will talk further with them about it. You can win souls, as thousands of others have done, by using this literature and following it up with personal entreaty and encouragement. Will you do it? Send a dime today for three copies postpaid, or \$2.15 for a hundred copies postpaid. Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

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APPLICATION TO SL-31  
World Mutual Health & Accident Ins. Co. of Penna.

My name is \_\_\_\_\_

Street or RD # \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

My occupation is \_\_\_\_\_

My beneficiary is \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered \_\_\_\_\_

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: \_\_\_\_\_ Signed: \_\_\_\_\_

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY	I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.
Each adult age 19-64 pays	\$4.	\$40.	
Each adult age 65-100 pays	6.	60.	
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SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO  
DE MOSS ASSOCIATES VALLEY FORGE PENNA.



## Getting a Hard Case Saved

(Continued from page 5)

little flock fed. Sometimes they would be glad to have the children of their own families saved, but have really no concern for the community at large, or for the great mass of sinners who never darken the doors of the house of God. Many times people want to have "a revival campaign," they say, but really they are concerned about their own denomination or their own selfish and personal gain in spiritual matters.

How different were these four men who banded together to bring the helpless paralytic to Christ! May God help Christians to combine forces and really work together to get sinners saved. No Christian can say he is making an "all-out" effort to win souls who is not willing to work with others.

And can you imagine the astonishment of the crowds that must have filled the patio or yard when these four men, carrying their precious burden, began to clamber up on top of the house! I suppose that it was an awkward business. I can imagine that by-standers shouted advice; that somebody may have muttered, "Those crazy fools will drop and kill the poor man. Why do they want him on the roof!"

Sure, they made a spectacle of themselves before the whole town, but this was a genuine, whole-souled effort to get the man to Jesus. They had to overcome the indifference of the crowd. The seat-warmers, the spectators, the churchgoers did not move out of the way. But, undaunted, they carried him to the roof-top and began to break up the roof. The roof was of heavy tiles (Luke 5:19). Just as if they owned the house, they began to tear away the tiles and chop through the roof, making a hole big enough to let the poor invalid, bed and all, down to Jesus!

How reckless! How sensational! Why, the owner may be terribly angry. They'll have the roof to pay for, surely! But I can imagine one of the four who has labored so hard and against such odds to get this man to Jesus, saying as his lips trembled with emotion, "Never mind the roof—I'll pay for it, whatever it costs. I know

if we can get this man to Jesus He'll heal him and save his soul and that is worth more than all the house. We may look like fools to all the neighbors, but I am willing to be a fool to get this friend saved!"

People these days expect to win souls without ever being ridiculous. People expect to win souls without even being called fanatics. The average Christian is ashamed to be seen with a Bible on the street car and won't bring up the subject of trusting Christ even in the privacy of his lost neighbor's home. Christians, that will never work! It takes an "all-out" effort to really win souls. If we were willing to make an open spectacle of ourselves and to do the sensational, expensive things that are certain to cost money and cost friends and make us seem like fools to the world, then God could use us to win souls.

God have pity upon us Christians who never miss a meal for God, never miss a night's sleep, never lose a job for Christ nor a day's wages, never lose a friend in Jesus' name! We are half-hearted, lukewarm hypocrites who do not mean business for God and so never win souls.

All the silly talk about sinners being too hard to win these days is only an alibi to cover up the fact that we really do not mean business and will not go to any lengths to win souls, as these men did to get their friend to Jesus.

Nearly everybody would be willing to win souls if it did not cost anything, or take time, or if nobody knew about it, and nobody would laugh at them or think they were queer. But God wants no such service as that.

"All-out" effort for God put Daniel in the den of lions.

"All-out" effort for Shadrach, Meshach and Abed-nego put them in the fiery furnace. They faced the wrath of the emperor of the world and the scoffing of all their friends, but they won! The proclamation of King Nebuchadnezzar in Daniel 4 indicates that even he may have been won by the witness of these godly men who would spend everything, even life itself, in witness for God.

"All-out" effort caused Stephen to be stoned to death. But it won Paul the apostle to Christ. He could never get away from the holy, exalted face of Stephen, shining like the face of an angel as they killed him!

"All-out" effort compelled Paul to fight lions at Ephesus, left him beaten and stoned as one dead outside the city of Lystra (Acts 14:19). It put him in prison for years. It cost Paul his friends, his honor, his wealth. For Christ, he gave up all thought of home and wife and children and a place in the great Sanhedrin in Jerusalem, so that Paul could say, "I have suffered the loss of all things, and do count them but dung" (Phil. 3:8); and again, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus" (Acts 20:24).

Any Christian who is willing to suffer, willing to lose money, willing to lose friends, willing to be made a spectacle as a fool before the multitude in order to win souls, can bring friends to Jesus, even as these four men brought the palsied man.

What we need today in soul-winning work is the same zeal with which men in England and Germany risked life itself in defense of home and country. If defense for England and murderous aggression for Germany called for an "all-out" effort, how much more does soul-winning work demand all the passion and love of our hearts, and all the money in our pockets and all our toil!

Next, I call your attention to the fact that these four unnamed soul winners broke up a public service. They interrupted public worship. Can you imagine how the seditious Scribes and Pharisees felt when they heard the clatter of tiles, the pulling of nails, the breaking of wood, the talk and commotion? This was not in the "Order of Service!" I am sure that to many it seemed "irreverent," "sensational." The truth is that soul winning does not fit in very well with worship that depends upon stained-glass windows and pipe organ music and soft-carpeted aisles and Orders of Service. All this pomp and ceremony pleases the carnal mind. It is a substitute for spirituality and not the accompaniment of it.

It has always been true that the vigorous work of the Holy Spirit in soul winning shocks the Pharisees in the churches. Always, when revivals wane, preachers turn into clergymen or "ministers," and living joy and zeal turn into form and ceremony. Instead of the life of the Spirit, congregations feel the deadness of the letter.

I had a letter the other day from a great church wanting me for a revival campaign. They are fine people, fundamental in doctrine, missionary in their giving. But they were greatly concerned about the proposed revival lest there should be too much freedom of personal soul-winning effort in the congregation during the invitation!

I am sure the people were scandalized at those four soul winners. I think the twelve apostles must have been shocked when the roof was broken up and Jesus' sermon stopped, and here comes a big bundle, a bed, let down by the four corners, we suppose, over the people's heads in front of Jesus. What a scramble to get out of the way! What astonishment on the faces of the people, and what curiosity!

That is certainly different from the cut-and-dried formal program, the "Lord is in his holy temple; let all the earth keep silence before him," and "Praise God from whom all blessings flow," and "Glory be to the Father" sung in unctuous tones and the Lord's Prayer recited by indifferent and well-fed saints while the rest of the world goes to Hell without a tear, without a warning!

Brethren, the sleep of death is on our churches. They are despised by the general public for

what they are—a half-hearted, insincere imitation of New Testament Christianity. There is no life, no power. We have our nice little cut-and-dried programs, our "Orders of Service," our trained choirs, our trained ushers who keep step, oh, so nicely, down the aisle with the offering plates. We have our unctuous, oily-tongued preachers who preach smooth things and never offend, never condemn, never blaze in holy indignation, rarely cause either tears of repentance or tears of anger!

I would to God that every church service in the country could be broken up by such holy efforts at soul winning as these sweating, grunting, determined, daring men who broke up a service, broke up the roof of a man's house and made of themselves a spectacle before the multitude just to get a sick man healed and to keep a sinner from Hell!

It seems to me that beside such effort as this our work seems puny and half-hearted and insincere. You may be sure it seems the same way to a dying world and to God.

### IV. Miracle-Working Saviour Does the Rest

After the crowds are assembled and expectation is aroused; after these four men brought their friend to the place; after they climbed up on the house and broke in the roof and let down the poor paralyzed, helpless sinner before Jesus, the work is still not done. The man is as sick as ever. He is as dead in sin as ever. He is still utterly lost and undone. The real miracle has not yet happened. But, praise the Lord, it soon did happen! The dear Lord Jesus looked down on that crippled body and saw the troubled soul and said, "Son, thy sins be forgiven thee."

At the end of our strength and after our best efforts, the Lord Jesus Christ Himself does the things we cannot do and saves the soul, Christ always does His part in soul winning.

What a murmur arose in the crowded house and courtyard! "Forgive sins? What blasphemy! How can this man forgive sins? Only God can do that!" So they thought. But the miracle-working Son of God who knew their thoughts said, "Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, 'Thy sins be forgiven thee,' or to say, 'Arise, and take up thy bed and walk?' But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house!"

With gleaming eyes and bated breath they watched. The poor paralyzed man looked up in the face of Jesus, faith rushed into his heart; suddenly, with gladness, he sprang up. I can almost see him roll up his bed, take it on his shoulder, and rush off home to tell wife and children the marvel, that he is not only forgiven but healed, saved in soul, and sound in body!

Jesus had to do it! In the first place He had to do it because of the faith of the four men. When He looked up to that jagged hole in the roof, He saw outlined against the sky the eager, trusting faces of the four who had brought their man to Jesus. And the Scripture says, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." I say Jesus had to do it. Their faith compelled it.

We have a way of thinking that the infinite God in His infinite wisdom can settle everything without us. But we forget that God has so planned that man can rule God when he has faith. Faith is a key that unlocks everything Heaven has! Faith is a fairy wand that works miracles and makes all the hosts of Heaven obey. No wonder that Isaiah 45:11 says, "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."

Oh, beloved, let us have faith in God! Let us go on with our plowing, our sowing, our watering, and our reaping, knowing that when we have reached the limit of all we can do, God will take it up and break hard hearts and convict vile sinners and save lost

souls! The miracle is only waiting for us to do all we can do and get to the end of our strength and then look into the face of the Lord Jesus.

Do you see in this simple story recorded in the second chapter of Mark what faith is? I can see the four men gathered in the invalid's home pleading with him; and I can hear them urging, "I know He will forgive you. I know He will heal you. Why, with my own eyes I have seen Him heal others. With these ears I have heard Him tell the harlot she was forgiven, tell the crooked publican to come and follow Him. You needn't be afraid to risk Jesus; He will do it. I know it!" And the faith that was in the friends' hearts and shined through their faces finally convinced the lost man, and he consented to be carried to Jesus.

And in the midst of all the trouble of finding a way, their hearts burned with this thought, "If we can only get him to Jesus, He will save him! Nobody else can, but Jesus can, and Jesus will! All we need to do is to get him to Jesus!" What did they care about obstacles, or the expense of the broken roof, or of being a spectacle to the crowd and hearing their taunts and shouts and jeers? They knew Jesus Christ would save and heal!

And if Jesus had failed that day, of course the light would have gone out of their eyes, and the poor cripple would have had to be carried home again, worse instead of better. But Jesus didn't fail that time. And He has never failed any other time. Any time you get a sinner to Jesus, Jesus does the work!

That was why it was so easy for Andrew to get Peter saved. He simply "brought him to Jesus," and Jesus captured his heart and soul and made him chief of the apostles! That is why the poor, blundering new convert, Philip, could get the hungry-hearted but unbelieving Nathanael saved. He stopped arguing and simply said, "Come and see!" And when Nathanael came to see Jesus, Jesus soon put all his doubts to flight and we see Nathanael on his face crying in ecstasy, "Rabbi, thou art the Son of God; thou art the King of Israel!" (John 1:49).

Then don't make alibis saying, "People's hearts are so hard!" Brother, hearts are not hard when Jesus gets hold of them! Drunkards, harlots, convicts, infidels—what does it matter, when the wonder-working Son of God comes to His end of the bargain after anxious-hearted, wholly-surrendered Christians get people under the sound of the Gospel and get the Word of God planted in their hearts.

This is what the Saviour meant when He told us to go into all the world, to make disciples in all nations, taking the Gospel even to every creature, and then baptize the converts and teach them to take up the holy cycle of soul winning, and then He ended this Great Commission with the promise, "And, lo, I am with you always, even unto the end of the world!"

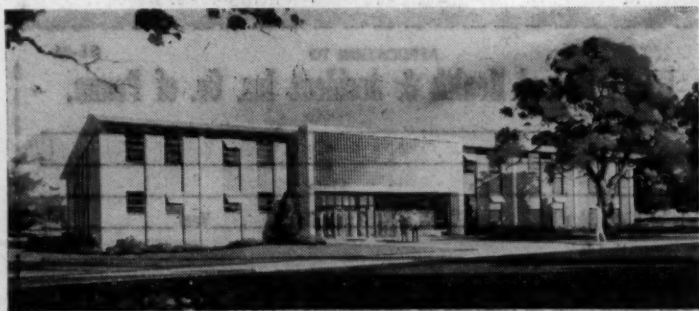
With that assurance I can preach and toil and write and sing and do personal work. The Lord Jesus will never leave me alone. He will never leave me in a tight without His help. I do all I can and then the Lord Jesus does the impossible, the miracle of saving souls.

As a young man I learned carefully the plan of salvation. I found it was wonderfully simple—that sinners are just to turn their hearts from sin to trust in Christ and by faith take Him, each one, as his own personal Saviour. And then I thought, "Suppose I get somebody to trust the Lord Jesus and then he isn't saved." Well, I decided that if the Lord Jesus failed after I had gotten a sinner to trust Him, then it was His business, not mine; His failure, not mine. But Jesus never failed. He never did and He never will.

So, dear Christian friends, let us carry the word of life to sinners. Let us really make an "all-out" effort to win souls. Let us get crowds together for the Gospel. Let us sow the seed in every heart. Let us go forth with weeping, knowing that the Lord Jesus does the work which we cannot do. Let's get the hard cases to Jesus, and He will save them.

—The End—

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## Man Sent from God

(Continued from page 3)

by the book table in one of his meetings, when a woman walked up and pointed to the tract, *What Must I Do to Be Saved?* saying, "That booklet won my brother to Christ!" Immediately a man near-by spoke up, pointing to the booklet, *Rebellious Wives and Slacker Husbands*, saying, "My brother and his wife were separated, had been separated two weeks, and were applying for a divorce. I got this booklet for them and both of them read it. They went back together, confessed their sins to each other and now their home is wonderfully happy."

At the close of this book, in Appendix C, you will find a list of his writings, their total circulation, and the current price at the time this biography was written. I would like, of course, to give many testimonials of the blessing resulting from each of his books and booklets, but because of the number of titles involved it would be impossible.

Instead, permit me to quote from an early issue of *THE SWORD OF THE LORD*, written by Dr. Rice, telling how he got into the book business. Remember that he was still in a pastorate in Dallas at this time and his writings were very limited compared to the present, but I think it will show the heart attitude of the man and thereby serve the purpose of this biography. The title of that article in the July 10, 1936, issue of *THE SWORD OF THE LORD* was, "The Blessings of a Gospel Book, Bible House." He said:

Paul used every means possible in getting out the Gospel. He held revivals, he trained young preachers, he wrote letters that are now books of the New Testament, and probably many others. He organized churches, taught the converts, raised money for the poor saints, and was the most successful of all foreign missionaries. He preached to Jews and Gentiles, to the rich and poor, in jail chained to a soldier, and to kings on their thrones.

In I Corinthians 9:12-22 Paul said about this matter:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Paul was a marvelous soul winner and the reason was that he took every possible opportunity to get out the Gospel. He said, "I am made all things to all men, that I might by all means save some." Paul used all the means at his command to spread the Gospel, and so should we.

For some years this pastor has felt the need to use every means possible to spread the Gospel to every creature as Jesus commanded. For that reason, I have held revivals, taught in Bible conferences, preached in jails and on the street, and at an enormous expense preached the Gospel to unnumbered thousands, likely millions, of radio listeners on a dozen different stations in Fort Worth, Dallas, Chicago, Wichita Falls, Abilene, Beaumont, Akron, Oklahoma City, San Antonio and Binghamton.

Several years ago some pastors were greatly impressed with my sermon, *Can a Saved Person Ever Be Lost?*, and urged me to put it in print. With a great deal of hesitation I wrote the sermon out and first scattered several thousand copies in mimeograph form. The demand was greater than I had expected. Then I found that the great mass of Christians knew nearly nothing of the Bible promises concerning the return of Christ and His reign on

earth. So I wrote down *Christ's Literal Reign on Earth from David's Throne at Jerusalem*. These two mimeographed sermons seemed to be greatly used of God and when I got \$150 I had them printed in booklet form! My fears and trembling were turned to joy when the booklets proved helpful to many and they were ordered from far and near.

A young man in Fort Worth, a Seventh-Day Adventist, wrote me saying he had heard my Bible teaching over the radio and was impressed with the simple clearness and sincerity of it. He was greatly troubled, he said, over the Sabbath question and asked if I would make a study of the question and write a sermon or Bible study on this subject. I felt led to follow his suggestion and the little booklet, *Sunday or Sabbath, Which Should Christians Observe?* was the result. It has helped many understand the Sabbath question, has released a number of Seventh-Day Adventists from the bondage of the law, and I am told by a number of preachers that it has greatly helped to clarify the typical meaning of the Sabbath and the Lord's Day and to show that our Sunday is not a Sabbath at all and that Christians are not under bondage to keep a Sabbath since we have a far better day, the Lord's Day, to observe voluntarily. Dr. H. A. Ironside has printed this booklet in *The Moody Church News* and it has blessed many in the pamphlet form.

Next came the most popular of all my booklets, *What Must I Do to Be Saved?* which has been translated and printed in three languages, and of which some 200,000 copies, we estimate, have been distributed. We have the names of over 500 people who have trusted Christ as Saviour through reading this booklet, and decision slips have been returned by readers who claimed Christ as Saviour from the English, Armenian and Spanish editions. Multiplied thousands of copies of this booklet have been distributed free. Fourteen thousand copies were given away, for instance, in ten days at the fat stock show at Fort Worth.

After *What Must I Do to Be Saved?* came *Speaking with Tongues, Is It the Bible Evidence of the Baptism of the Holy Ghost?* It was the answer to the Pentecostal doctrine of speaking in tongues and has done great good. Friends in Chicago had an extra edition of several thousand copies printed for distribution there. It has helped many Christians see that what they need is not tongues or any other fanatical manifestation, but the real power of the Holy Spirit in life and witnessing to win souls; that Christians should seek not to speak with tongues, but should covet rather to prophesy, and that soul-winning power is the Bible evidence of the baptism or filling of the Holy Spirit.

*Bible Baptism* with sixty-four pages was completed after long Bible study and included material found in Chicago University library and Moody Bible Institute library that was invaluable. I remember that the first printing cost me \$364. But word has come from many who were baptized because of it. A Canadian preacher wrote, "I have just baptized nine who read your booklet on baptism. Send me another \$1 worth for I know a number of others who will be baptized just as soon as I can get them to read your book."

In the midst of my first revival in Dallas, which lasted fourteen weeks and ended with a new-born church of 300 members, I wrote *Rebellious Wives and Slacker Husbands* on the Christian home. My booklet on *Hell, What the Bible Says About It*, grew out of a series of sermons on Hell in which my own heart was stirred and broken over sinners.

Next came the booklet, *The Second Coming of Christ in Daniel*, then *Bible Lessons on Revelation*, concluding the study of my five years' course of correspondence lessons through the Bible (the other books had all been put in mimeograph form).

Later the *Bible Lesson on I Corinthians* were put in print. Then *The Church That God Blesses and Why* telling the story of God's blessing on our church in Dallas. *Be Ye Not Unequally Yoked Together with Unbelievers* was the outgrowth of my study of the lodge question and modernism and what Christians should do about them. Then *Unchristian Christian Science* is a reprint of some articles in *THE SWORD OF THE LORD* on the unscripural heresy of Christian Science.

When Raymond Hamilton was electrocuted, I preached the following Sunday night on the subject, "Crime, Capital Punishment, the Wages of Sin and Deathbed Repentance." God so blessed the sermon that many were saved. The next day I dictated it in full at one sitting and the booklet has gone into the hands of every sheriff in Texas, to two hundred members of the Dallas police force and to thousands of others—everybody else who would write for it.

The only one of my sermons taken by a stenographer exactly as preached in the pulpit is *The Dance—Child of the Brothel, Sister of Drunkenness, Lewdness, and Divorce, the Mother of Lust—A Road to Hell!* The language is colloquial, the sentences are sometimes broken, sometimes awkward, but always positive. The language is not that of the quiet study, but of the preacher under white heat before a great congregation. It is one of the most popular of all my booklets.

My constant Bible study has led me to prepare on many subjects and even now in my desk I have several valuable manuscripts, some of them book length, on *The Verbal Inspiration of the Bible*, on *The Church*, on *The Holy Spirit*, on *Baptist Modernism*, on the heresy of baptismal regeneration or *Baptism Not Essential to Salvation*. A large book of perhaps 230 pages, *The Coming Kingdom of Christ*, is already most of it in type, the last chapters have been written and God willing it will soon be printed. Only some corrections and the index are yet to be done and the actual printing will begin, God willing.

That is part of the story of how I got into the book business!

### HOW GOD HAS BLESSED THESE BOOKLETS

There can be no doubt of the blessings of God upon these booklets of mine. Two of them particularly, *What Must I Do to Be Saved?* and *Hell, What the Bible Says About It* have resulted in people being saved, altogether several hundred. That is proof enough. But each booklet was written for a particular purpose and has abundantly proven itself pleasing to God.

Rev. L. O. Engelmann translated *What Must I Do to Be Saved?* into Spanish and it has been broadcast in Mexico by him and other missionaries. He also rewrote the book on *Hell* in Spanish and tells me that from these and other like books he has received reports of some 600 professions of faith. A Baptist minister in Sweden wrote asking permission to print and publish in the Swedish language part of my book, *Bible Baptism*. Sunday School teachers, mothers and jailors, particularly have written for my book on *The Electrocution of Raymond Hamilton*. On the other hand, preachers seem to be more interested in *The Church That God Blesses and Why*, and numerous congregations have been founded on the simple plans which God has so greatly blessed in Dallas and which are discussed in this book.

### IS IT RIGHT TO SELL BOOKS IN A CHURCH HOUSE?

For many years I have been selling booklets (and giving away many more) in revival services. Only God knows the labor and expense I have had, and likewise only He knows the joy it gives to get out the Gospel. There cannot be a shadow of a doubt of the results.

"Is it right to have a book store in a church house?" you

ask. That depends entirely on the kind of a book store and the way it is carried on. If a preacher preaches only for money, then he is wrong. Likewise, if a book store is run only for money, then that is wrong. But if the preacher preaches to get out the Gospel, then the laborer is worthy of his hire and should be paid for his preaching, and there is no wrong in that. So if a book store is run to get out the Gospel and people buy books, then there is no wrong in that.

When Jesus drove the money changers and merchants out of the temple, He said, "My house is the house of prayer: but ye have made it a den of thieves" (Luke 19:46). He made a whip and drove out those who sold doves and oxen in the temple and said, "Make not my Father's house an house of merchandise" (John 2:16). Certainly the house of God should not be a den of thieves, but a house of prayer. If a book store is to be run by thieves or crooked principles, then of course it ought not to be in the church house. Incidentally, it ought not to be anywhere else. Nobody ought to have a den of thieves anywhere, in the church or out. The man who lives to make money ought not to carry on his business in the church house. But it is equally true that he ought not to carry it on anywhere else, for the love of money is the root of all evil, and when one's heart is set primarily on money making, he is an idolater. Idolaters ought to be driven out of the house of God, but their idolatry does not please God anywhere else. Actually, the temple is no more. The New Testament says nothing about church houses and New Testament churches had none. They met in the open air, or in private homes, or in the street, or wherever they could. Jesus explained to the woman of Samaria that true worship of God never is to be carried on in any particular temple, but in the spirit, in the heart. The human body of every Christian is now the temple of God on earth. Jesus said:

"Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Fa-

ther seeketh such to worship him.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:21-24).

The important matter is not now any house but the heart. A home, a warehouse, a theater building, a street corner, a tent or a brush arbor—all these are just as truly the house of God, when used for real worship by spiritually-minded Christians, as the finest temple in the land. God is not now concerned primarily with houses; He is concerned with men's hearts. In Acts 17:24 Paul declared to the superstitious Athenians, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."

A plasterer finishes the walls of a church house and is paid for his honest labor. That is not making the house of God a house of merchandise. A preacher preaches the Gospel and the people in their offerings provide for his needs. The money is brought, bills are changed, and yet that does not make it a house of money changers nor a den of thieves. So when a Scofield Bible or one of Moody's sermons is sold in a book store or in a church house it is not desecrating the house of God.

Sunday morning, June 28, the Fundamental Baptist Church voted unanimously to provide room for The Sword Book Room under Mrs. Ridgway's direction. As soon as possible, a prominent store building should be secured on Jefferson Street. More Bibles and good Christian books could be sold there over the counter in a retail shopping district, but a church house is a mighty good place to get out the Gospel and we ought to get it out like Paul. So I sell books along with revivals, radio preaching, religious papers and personal work that, like Paul, "I might by all means save some."

Let me close this chapter by quoting from *The Autobiography of Charles H. Spurgeon*, compiled from his diary, letters and records by his wife and private secretary. Dr. Rice is still living and we trust that God will see fit to give him many more years of usefulness before his translation to higher service but, like Spurgeon, if Jesus tarries, his ministry will live on for centuries. Mrs. Spurgeon wrote about the mightiest pen of the nineteenth century:

It is impossible to estimate (Continued on page 12)



Rev. Jacob Peltz

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# Searching the Scriptures for the Saviour

By Elizabeth Rice Handford

## Numbers 21 Look and Live!

The forty years of wandering are nearly over for the children of Israel. They are alive because of the daily miracle of God's provision, and yet they bitterly complain. God punishes their sins by sending deadly poisonous snakes among them. Then He requires a strange token for healing; a brass serpent, set upon a pole. If the bitten one will look, he will live. Jesus tells us in John 3:14 and 15 that this pictures Himself! Could a vile serpent, such as Satan used to cause the fall of the whole human race, represent our blessed Jesus? Yes, for He was made sin, who knew no sin, that we might be made the righteousness of God in Him (II Cor. 5:21). Why made of brass? It represents God's judgment (as it was used in the brazen altar in the tabernacle). Why lifted up? Because Jesus must be lifted up on the cross, and die for our sins. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32, 33).

So any man, dying because of the snake-bite of sin, can look to Jesus, and live. As you study this awesome Scripture, make sure you have looked on Him, and live.

### Clues Across

- 1 "\_\_\_\_\_ king Arad the Canaanite, which dwelt in the south"
- 4 "\_\_\_\_\_ and all his people, to the battle"
- 6 "Israel came by the way of the \_\_\_\_\_"
- 10 small town which defeated Israel (Josh. 7)
- 11 "But I have \_\_\_\_\_ none of these things" I Cor. 9
- 13 "The people which \_\_\_\_\_ in darkness saw great light" Matt. 4
- 14 "\_\_\_\_\_ they are thy people and thine inheritance" Deut. 9
- 16 son of Shimea (I Chron. 6:30)
- 18 "the men that walk over them are not \_\_\_\_\_ of them" Luke 11
- 20 "of which \_\_\_\_\_ Moses spake nothing concerning priesthood" Heb. 7
- 22, 51 "when he \_\_\_\_\_ the serpent of brass, he \_\_\_\_\_"
- 24 "The princes digged \_\_\_\_\_ well"
- 25 initials of the high priest who died, and the king of Canaan whom the Israelites conquered immediately after (Num. 20:29; 21:1)
- 26 one of David's chief rulers (II Sam. 20:26)
- 27 "because it was greater than \_\_\_\_\_, and all the men thereof were mighty" Josh. 10
- 28 "to whom is the \_\_\_\_\_ of the Lord revealed?" Isa. 53
- 29 "have tempted me now these \_\_\_\_\_ times, and have not hearkened to my voice" Num. 14
- 30 "I have been young, and now am \_\_\_\_\_, yet have I not seen the righteous forsaken" Ps. 37
- 31 "Spring up, O well; sing ye unto \_\_\_\_\_"
- 32 "Make thee a fiery \_\_\_\_\_, and set it upon a pole"
- 34 "Wherefore have ye brought us up out of \_\_\_\_\_ Egypt?"
- 36 prophetess who led Israel to victory over Sisera's army (Judg. 4:14)
- 39 self
- 40 a country just south of China (L. \_\_\_\_\_)
- 43 "which God, that cannot \_\_\_\_\_, promised before the world began" Titus 1
- 44 "Moses made a serpent of \_\_\_\_\_, and put it upon a pole"
- 47 "\_\_\_\_\_ came to Jahaz and fought against Israel"

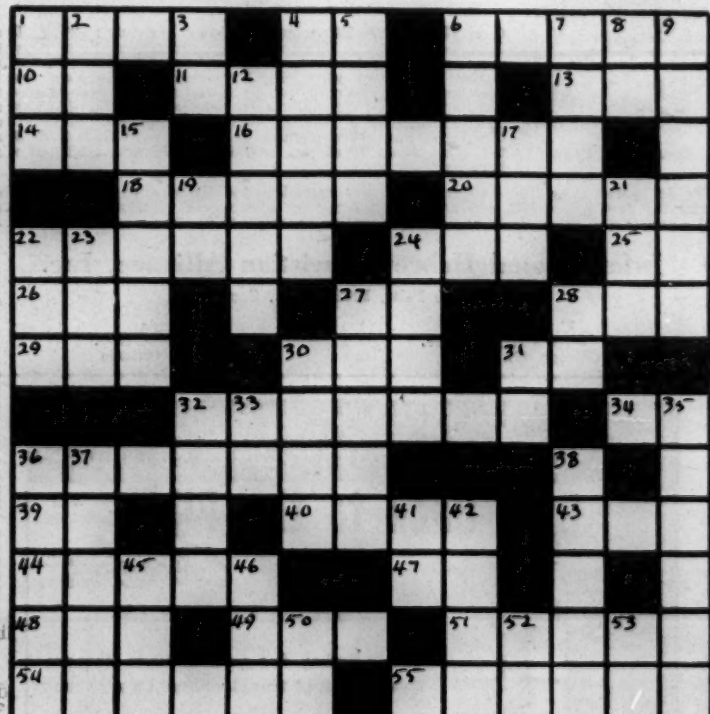
- 48 over (contraction)
- 49 "He that hath an \_\_\_\_\_, let him hear what the Spirit saith" Rev. 2
- 51 see 22 across
- 54 one of the towns the Israelites conquered (Num. 32:3)
- 55 "The Son of man must suffer many things, and be rejected of the \_\_\_\_\_" Luke 9

### Clues Down

- 1 "but we will go along by the king's high \_\_\_\_\_"
- 2 to go in haste
- 3 initials of faithful prophet who rebuked David, and the man whose death caused the rebuke (II Sam. 12:7, 9)
- 4 "when king Arad \_\_\_\_\_, tell that Israel came"
- 5 "Israel smote him with the \_\_\_\_\_ of the sword"
- 6 "Not every one that \_\_\_\_\_ unto me, Lord, Lord" Matt. 7
- 7 son of Appaim (I Chron. 2:31)
- 8 initials of first woman and first man
- 9 "at the \_\_\_\_\_ of the brooks that goeth down to the dwelling"
- 12 "it \_\_\_\_\_ come to pass, that every one that is bitten"
- 15 "of \_\_\_\_\_, the family of the Tahmites" Num. 26
- 17 "As many as \_\_\_\_\_ led by the Spirit of God, they are the sons of God" Rom. 8
- 19 "\_\_\_\_\_ have sinned, for we have spoken against the Lord"
- 21 "let them shut the doors, and \_\_\_\_\_ them" Neh. 7
- 22 "they \_\_\_\_\_ the people, and much people of Israel died"
- 23 "how long will it be \_\_\_\_\_ they believe me?" Num. 14
- 24 "now the even \_\_\_\_\_ was come, he went out unto Bethany" Mark 11
- 27 "I am \_\_\_\_\_ and Omega, the first and the last" Rev. 1
- 28 "We have shot \_\_\_\_\_ them"
- 30 spoken
- 31 "\_\_\_\_\_ hath consumed Ar of Moab"
- 32 "they smote him, and his \_\_\_\_\_, and all his people"
- 33 son of Judah (Gen. 38:3)
- 35 "we will not turn into the \_\_\_\_\_"
- 36 "Heshbon is perished even unto \_\_\_\_\_"
- 37 "he, and all his people, to the battle at \_\_\_\_\_"

Deadline: April 3, 1961

Puzzle No. 12



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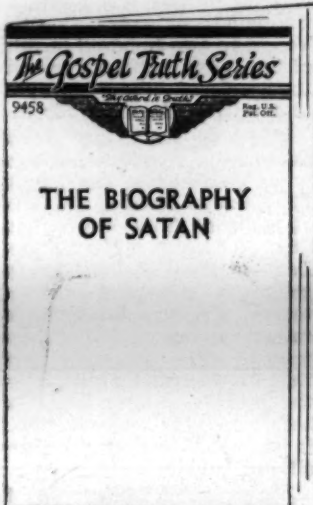
State \_\_\_\_\_

(Cut along dotted lines)

- 38 "there was none left him \_\_\_\_\_, and they possessed his land"
- 41 "\_\_\_\_\_ that I knew where I might find him!" Job 23
- 42 "go and \_\_\_\_\_ that thou hast, and give to the poor" Matt. 19
- 45 "God brought thee out thence through a mighty hand and by a stretched out \_\_\_\_\_" Deut. 5
- 46 "the Lord made heaven and earth, the \_\_\_\_\_" Exod. 20
- 50 "\_\_\_\_\_ sinful nation" Isa. 1
- 52 same as 39 across
- 53 father Elmodam (Luke 3:28)

**Free!**

for correct  
prompt answers to  
Puzzle Number 12



By Arthur E. Bloomfield

As the author says in his Introduction, "There is grave danger in underestimating the strength of the enemy. . . . We should realize that Satan is strong, powerful, and astonishingly crafty. It is impossible to win against him alone. Only by having Christ as our Advocate and the Holy Spirit as our constant guide and companion, can we hope to withstand the onslaughts of this powerful antagonist."

The booklet deals with Satan's name, his origin, his angels, his temptation of Christ, his attack on Peter, his method of trying to counteract the work of the church, his war in Heaven and his final stand against God after the millennial reign of Christ.

## THE RULES

1. Fill in blanks, according to clues given. Answers must be complete and correct.
  2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your SWORD, put them in the same form as the puzzle rather than in columns. Entries will not be returned.
  3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 12 will appear in April 14 issue.
  4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! Your January 27 issue of THE SWORD carried the news of these special prizes: Bible with concordance or Rainbow edition of the Bible for young readers (King James Version) for 48 coupons; a compact and easy to handle Bible (King James Version) for 40 coupons; Illustrated Bible Geography and Atlas for 25 coupons.
- Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE, NOTE, OR OTHER CORRESPONDENCE.

### Answer to Puzzle No. 9

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## Will the Church Escape The G. T.?

(Continued from page 1)

this able writer knows no other passage that does.

Now, is that without significance? Apart from one explainable passage, not one single Bible statement showing the church in the tribulation! Scripture tells us there will be trials and persecution of Christians all during this age. Concerning such trials certain believers rejoiced that they were "COUNTED WORTHY TO SUFFER" (Acts 5:41), but this overwhelming calamity of world judgment called the Great Tribulation is so essentially different from ordinary trials that far from counting ourselves "WORTHY TO SUFFER," Jesus told us earnestly to pray that we might be "AC-COUNTED WORTHY TO ESCAPE" it (Luke 21:36).

### Scriptures Proving Pre-Tribulation

And now I ask, Have we any clear Bible statements telling us the church will be removed from the earth before the tribulation? There are several. And in addition there are many passages corroborative, if not so compelling, which, taken together teach that the rapture of the church precedes the tribulation.

Take Luke 21:35-36, a prophecy of the tribulation, as a comparison with Matthew 24 proves. Jesus says, "For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The meaning here is clear as crystal. The tribulation will fall on the godless world with the suddenness of the closing of a trap. What about the church? The true believer will be "accounted worthy to escape all these things." Note, not HALF of these things of judgment, but "worthy to escape ALL."

Note that "worthy to escape" does not mean "worthy to be enabled to endure." Who would put such a meaning into the simple word "escape" unless he were determined to explain away the natural and obvious meaning of the word? J. J. Scruby spends thirteen pages of his book trying to explain away the clear meaning of this promise and Revelation 3:10. He says a person may escape smallpox without being removed from contact with it. He claims we shall escape the tribulation by being preserved in it. But God's Word distinctly tells us the tribulation saints are "overcome" by the beast and "killed" (Rev. 13:7, 15), and are "given into his hand" (Dan. 7:25). Is this escape even in the sense of being delivered from?

But the Bible always explains itself. It says we shall "escape . . . to stand before the Son of man." Well, where is the Son of man during "all these things"? He is in Heaven! So the simple meaning of the promise is that the church will escape the tribulation by being caught up to stand before the Son of man in Heaven.

In the interest of truth, I would call attention to Scruby's exposition of this important passage. He quotes three New Testament passages where people escape something without being removed from it. They are, "a way of escape that ye may be able to bear it" (I Cor. 10:3); "they escaped all safe to land" (Acts 28:44); and, "having escaped the corruption that is in the world" (II Pet. 1:4). Scruby then deals triumphantly with all three passages showing that escape does not mean removal.

This sounds impressive until one looks at the Greek New Testament and finds that the word EKFEUGO (escape) used in Luke 21:36 is not used in any of the verses above quoted! This word is never used except in the sense of complete removal out of a state or place. It is found in Acts 16:27, Romans 2:3, II Corinthians 11:33, I Thessalonians 5:3, Hebrews 2:3; 12:25. Never once does it mean to be preserved in. Never once. Anyone can verify this for himself by looking up the above passages. Yet I know of busy pastors

unfamiliar with Greek who were influenced by such supposed Bible exegesis.

### Kept Out of the Tribulation

Our next passage is from the book of Revelation which describes in detail the tribulation judgments. There the throne of God is a throne of judgment from which proceed "lightnings, thunders, and voices." Clearly the "day of vengeance" has begun, but before these judgments fall, our Lord gives the church a promise of exemption from them. He says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

Here is a definite promise "unto the churches" that they will be kept from the period or hour of tribulation. Pages have been written to explain away the clear meaning of "keep thee from," and the whole purport of this explaining is to show that the Lord meant "keep thee in" rather than "keep thee from." The answer is very simple. There is a little Greek preposition "en" meaning in, and all the Lord needed to do was to use that word and to say, "I will keep or preserve thee in the hour of temptation." But He did not inspire the use of "en" for the obvious reason that He did not mean in. He meant "keep thee from" and to contend otherwise is to convict oneself of evading the natural meaning of the promise.

A Canadian preacher, a vigorous opponent of pretribulation rapture, denies that this promise has anything to do with the Great Tribulation. He claims it was a promise given to that Philadelphia church in the first century, and concerned the deliverance which God gave that church from the dire persecution which then prevailed. It was a local promise, having a local fulfillment, and could not possibly refer, he claims, to something over nineteen hundred years ahead.

It is quite true that the promise had a local application and fulfillment for that particular church. History tells us the church at Philadelphia was given immunity from the prevailing persecutions. There are four facts, however, our Canadian friend overlooks.

First, the language of the promise clearly goes beyond a local persecution of that church. It corresponds exactly with the description of the Great Tribulation given elsewhere in the Bible. This is indisputable.

Second, he overlooks the principle of double reference, applicable to many of the great prophecies of Scripture, in which the near, and local fulfillment is far overshadowed by its greater and complete fulfillment in the future.

Third, the promise was not given to one church only, but "unto [all] the churches" (vs. 13), and to every Christian who "hath an ear" to hear.

Fourth, the context clearly reveals the time Christ has in mind for the complete and universal fulfillment of this promise—the verses before, and after the prophecy are both references to His Second Coming.

(Continued on page 11)

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The following verse 11 says, "Behold, I come quickly"; so the promise must refer to those who will be living at the Second Coming time.

### The Church Must Be in Heaven Making Herself Ready for the Coronation

And since I am dealing with a promise in Revelation, this might be the best place to show that the rest of the book proves the meaning given above to Revelation 3:10. For in all its chapters describing the tribulation judgments falling upon the earth, never once is the church mentioned as being on earth during those awful scenes.

This is all the more crushing an argument since in the first three chapters it is all church. No less than nineteen times do we find church or churches mentioned. Yet, once the throne of wrath is seen and the tribulation begins, the word "church" disappears from the book until we come to the end of the tribulation, in chapter 19. Then for the first time in sixteen chapters, and just before Christ comes visibly to the earth, we have the next mention of the bride of the Lamb, namely the church.

"And I heard as it were the voice of a great multitude . . . saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, AND HIS WIFE HATH MADE HERSELF READY. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:6-8).

Now where is the church seen in this important passage? Where has the Bride been during this period of divine wrath upon the earth-dwellers? THE CHURCH IS SHOWN IN HEAVEN and is declared to have been in Heaven

making herself ready (at the judgment seat of Christ) for the coronation, the marriage supper, and the descent of Christ with His saints as described in verses 11 to 19 following. How conclusive! How utterly decisive. The only mention of the church in the entire book that describes the tribulation, from chapters 4 to 19, shows the church, not on earth where some would put her, but in the heavenly place being prepared and perfected.

I will have more to say on this passage later, but meanwhile I would ask a question of those who believe in post-tribulation rapture. If the translation of the church to Heaven, and the descent of Christ with all the armies of Heaven take place all at one moment, where will there be time for the Bride to make herself ready? Most people know that it takes quite a while for a bride to make herself ready. When will this time of preparation take place? I said the correct answer to our question will harmonize Scripture. Peter tells us that judgment must FIRST begin at the house of God (I Pet. 4:17). Where is there a time for the believers of the church age to be judged for their works (I Cor. 3:13-15), awards decided, and positions in the coming kingdom determined? Is it not congruous with all the other Scriptures concerning the judgment seat of Christ that the church be in Heaven during the tribulation, and before the day when "the Lord my God shall come, and all the saints with thee" (Zech. 14:5)?

### The Rapture Described

Our next proof is in I. Thessalonians 4, where Paul gives a detailed description of the remarkable event called the rapture of the church. This passage should have the most careful examination. It is reasonable to expect that it will give some indication of the time when it occurs.

The Thessalonians were concerned about their believing dead whose bodies slept in the grave. What would happen to them (in the grave) when the living believers were removed from earth to Heaven? Paul writes to assure them that the dead will first be raised, then the living believers

will be instantaneously changed, and together they will be caught up to Heaven to stand before the Lord. He says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:13-17).

We must not make light of this tremendously significant event. Think of it: the whole innumerable multitude of these who died in Christ will be raised from the dead with bodies incorruptible; the entire company of believers alive on earth at that moment will suddenly be changed from mortals to immortals, and together will be caught up to Heaven. What a display of omnipotent power! And this wondrous event is the first in that group of events connected with the second coming of Christ.

Now there is no hint in the passage that the church immediately comes back to earth again on the day of her translation. None whatever. Such a thought will strike any open-minded person as utterly incongruous with Paul's description quoted above. The translation to Heaven is described as an event complete in itself. The believers are "caught up . . . to meet the Lord in the air: and so shall we ever be with the Lord." To suppose they are back on the earth again a moment later is a supposition too fantastic to need refutation. Why go up just to come instantly back again?

This translation is a privilege in which the living will have no precedence over the dead. But wherein consists this privilege if at once they are all back on earth again? The purpose and privilege of the rapture cannot be explained apart from the fact that it removes the church from the wrath of the tribulation, and presents her in the presence of Christ where she makes herself ready for the later descent to earth with Christ after the tribulation. Thus pretribulation rapture harmonizes the Scriptures and explains the purpose of the rapture as post-tribulation rapture does not and cannot do.

### Next Verses Say We Are "Not Appointed to Wrath"

Is there any hint of the time of the rapture in this passage or its context? I believe there is. Continuing the subject of the rapture Paul says, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together" (I Thess. 5:1-4, 9-11).

The first thing to note here is that the "sudden destruction" which comes as suddenly as travail pains upon a prospective mother, is the Great Tribulation. Bear in mind, however, that as travail continues until the birth, so the tribulation will continue for its appointed time.

Paul's figure of the suddenness of travail pains is in exact correspondence with Christ's own illustration of the sudden falling of the tribulation. In Matthew 24:37 our Lord uses the flood in Noah's day as illustration of the sudden coming of the tribulation upon an unbelieving world. The flood came

suddenly (as travail comes), but continued for a considerable time, exactly as the tribulation will continue.

Now mark what the world will be saying just before the sudden destruction of the day of the Lord falls with its tribulation wrath, "WHEN THEY SHALL SAY, PEACE AND SAFETY." Here is proof positive that this sudden destruction is at the beginning of the Great Tribulation, for the simple reason that men will not be talking of peace and safety during the awful period of world judgment. That is one thing men will not be saying at that time. When this world will be rocking with disaster, who will ever dream of saying "peace and safety"? In a day when the plagues of the book of Revelation are sweeping the earth and decimating millions of mankind, how could people be prattling of "peace and safety"? It is as clear as sunlight that the wrath here described is the Great Tribulation that will fall suddenly on an unprepared world. As Lieutenant General William K. Harrison, Jr., puts it, "The terrible sufferings during the Great Tribulation are of such severity that no sane person could conceivably be saying 'peace and safety' during that period."

But while the world will not escape this sudden deluge of judgment, what about the church? Verses 3 and 4 of the above passage say, "THEY shall not escape. BUT YE, brethren, are not in darkness, that THAT DAY SHOULD OVERTAKE YOU AS A THIEF." And why not? "FOR GOD HATH NOT APPOINTED US TO WRATH."

Here is a positive declaration that the church will escape the tribulation anguish, and for the stated reason that it is part of the wrath of the day of the Lord, and the church is not appointed unto wrath. Paul is here speaking of the wrath visited upon the nations at the end of this age, not of the final wrath of the great white throne at the end of the kingdom age. He is speaking of the wrath and anguish of the Great Tribulation.

Paul then tells them HOW

THEY WILL ESCAPE THIS TRIBULATION WRATH. He had just described the rapture in the previous verses and once again he refers to this event as God's method of deliverance or salvation from the wrath that will fall. He describes in epitome in verses 9 to 11 what he had described in chapter 4, verses 16 to 18. He states, "God hath not appointed us to wrath [of the tribulation], but to obtain salvation [by rapture to Heaven] by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep [the living and the dead at that time], we should live together [caught up together to Christ] with him."

Then just to complete the picture, and to prove he is describing the rapture, he concludes with the same words as in chapter 4:18, "Wherefore comfort yourselves together."

Let no one say this comparison is artificial. The similarity is right there in the text. Compare "Jesus died and rose again" with "Jesus Christ who died for us." Compare "whether we wake or sleep" with "We which are alive . . . them which are asleep." Compare "should live together with him" with "caught up together . . . to meet the Lord in the air." Compare "Wherefore comfort yourselves together" with "Wherefore comfort one another."

Thus in these two passages which are similar, Paul taught that the rapture would be God's method of deliverance from the wrath of the tribulation. The post-tribulationist forced to face this passage insists that the wrath here is not the wrath of the tribulation but a period of wrath AFTER THE TRIBULATION IS OVER AND BEFORE CHRIST DESCENDS TO EARTH! This is their latest explanation of the church not being appointed unto wrath. We shall deal with this impossible idea later, but sufficient now to say that before the wrath falls, which Paul here describes, men are saying "peace and safety." Will men be speaking of peace and security at the height of the awful tribulation? And if the Great Tribulation is not part of

(Continued on page 12)

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## 87-Year-Old . . .

(Continued from page 1)

serve the snack the husband stopped her and said, "Honey, we are going to pray and thank the Lord for this food." She was embarrassed and replied, "Well, you never have prayed for the food before!" "I know, but something happened to me tonight and things are going to be different in our home," he answered.

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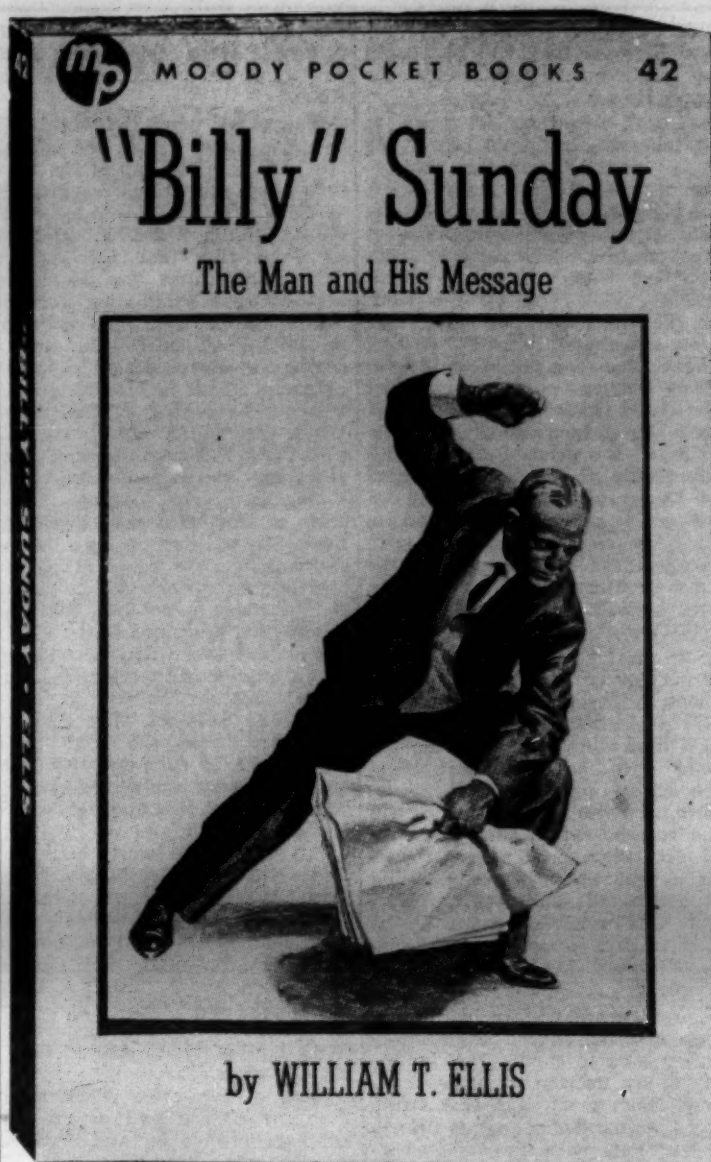
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## Will the Church Escape The G. T.?

(Continued from page 11)

the "day of wrath" then it must be a part of the day of grace—a sheer impossibility. See the hopeless difficulties confronting the post-tribulationist.

### The Flood and the Rapture

Our next proof is in Matthew 24:36-42 where Jesus describes the rapture of the church, using the figure of the flood to illustrate the tribulation judgments, and speaks of the peaceful conditions prevailing before the flood as illustrating the time of peace and security that will precede the tribulation. He tells us:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."

I believe the Lord here is describing the rapture of the church when the believer is taken to the prepared place in Heaven, and the unbeliever is left on earth to endure the tribulation judgments. The two verbs, "one shall be TAKEN," and "the flood came and TOOK them all away," are not the same verbs as some suppose because they look similar. The Greek verb here translated "taken" is *paralambano*. It is used in a benevolent sense such as to take home, or to receive. Its first use in the New Testament establishes its meaning. "Joseph, thou son of David, fear not to TAKE unto thee Mary thy wife" (Matt. 1:20). It is the identical word used by our Lord to describe the rapture in John 14:3, "I will come again, and RECEIVE [paralambano] you unto myself."

When does the rapture described in this passage take place? By an illustration from history our Lord answers that question in the passage before us. He tells us the days immediately before the rapture will be peaceful, uninterrupted days, when men will be going about their usual occupations similar to the days before the sudden coming of the flood. He said, "But as the days of Noe were, so shall also the coming of the Son of man be."

Clearly the Lord is here stressing the unexpectedness of the flood. The world was going about its usual business right up to the very day of the flood. The reference to their eating and drinking, marrying and giving in marriage, has no more meaning than that they were living their normal state of life. There was nothing wrong with their eating and drinking. It was simply that they did not believe God's warning through Noah, and were taken unaware.

Here, then, is the answer to the time of the rapture. It will be in a peaceful time just before the tribulation breaks upon an unbelieving world, and not during

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## Man Sent from God

(Continued from page 9)

the total number of volumes of Mr. Spurgeon's works that have been issued in this country, in the United States, and in many other lands in which they have been translated into foreign languages. Many millions of copies must already have been sold; and, although it is now eight years since he was "called home," there is, apparently, no diminution in the demand for them. Indeed, the many new works from his lips and pen published since his promotion to higher service, the still larger number of reprints or extracts from his writings, and the ever-increasing circulation of his sermons, make it almost certain that his publications are distributed even more widely now than they were during his lifetime on earth, while testimony to their usefulness is constantly being received from all quarters of the globe. It may, therefore, be concluded that, great as was his influence in the pulpit, his power through the press is not a whit less; and there seems to be no valid reason why his testimony to the truth should not be continued, by means of the printed page, until the Lord Himself returns.

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the climactic days at the end of the tribulation. It is not possible to over-emphasize this lesson from the days of Noah. It is fatal to a post-tribulation rapture. Just recall the picture of the Great Tribulation described at the beginning of this study: "few men left," "except . . . shortened . . . no flesh saved," "he shall wear out the saints," "men shall desire death, and death shall flee from them," recall that horrendous picture and see if you can fit into it the peaceful days before the flood. It is impossible. There was no spectacular intervention from above prior to the flood. If the rapture takes place at the end of the tribulation, as some teach, then this prophecy of quiet, peaceful days before the rapture in rendered utterly unintelligible. I challenge anyone to understand our Lord's reference to the day of Noah unless the rapture precedes the tribulation. But if it does, then once again the Scriptures are harmonized. The peaceful days before the flood corresponds with the picture Paul gives the Thessalonians, "When they shall say, Peace and safety, then sudden destruction cometh." Thus pretribulation rapture is a key to unlock the mysteries of prophecy, and is the only key that will do so.

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